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# CENTRAL ASIA

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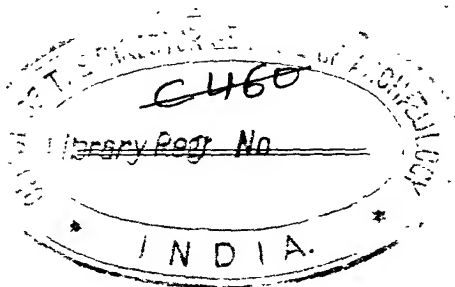
MEER IZZUT-OOLLAH

IN THE

YEARS 1812-13.

21343

TRANSLATED BY CAPTAIN HENDERSON, ATTACHED TO THE  
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THIS little work is a translation of a Persian manuscript kindly placed at the disposal of the Foreign Office by Nawab Zeea-ood-deen of Loharoo. No information regarding the author of these travels is obtainable beyond that furnished by himself in the preface to his work.

Under the altered circumstances of the countries visited by the writer, it has been considered that his description of the state of things in 1812-13 may have some interest for all who have given attention to the affairs of Central Asia.

The system of transliteration adopted in the spelling of proper names is as follows, no alteration being made in the usual spelling of well-known names, such as Cabul, Cashmere, &c.

*a* always long as in *card*.

*i* always short as in *pit*.

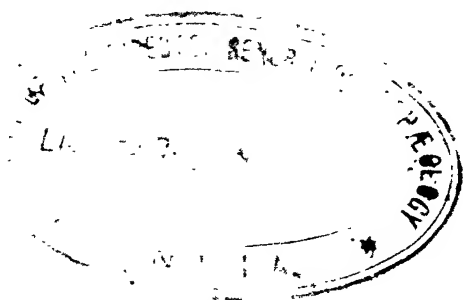
*u* always short as in *cut*.

*oo* represents both the long *u* sound in *booth* and the short sound in *put*.

*g* always hard.

In the absence of special type it has not been found possible to represent the equivalents of the Arabic gutturals *ghain* and *kaf*, or the strong aspirate *kh*. It will, however, be generally found that where the letters *g* and *h* come together they represent *ghain*, and *k h*, the *khe*.

(Sd.) P. D. HENDERSON.





## AUTHOR'S PREFACE.

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THIS work contains an account of travel to Bokhara, and a description of each day's journey from Attock to Cashmere, from Cashmere to Thibet, from Thibet to Yarkund, from Yarkund to Kashghur: also an account of every stage on the journey from Kashghur to Beejeen, the capital of the Emperor of China; from Kashghur to Kookan, in the country of Furghanah; from Kookan to Sumurkund; from Sumurkund to Bokhara; from Bokhara to Bulkh and Khoolm; from Khoolm to Cabul by the Boot-i-Bameean route. The journey lasted from the 27th of the month of Rujjub 1227 A.H., corresponding with 5th August 1812, to the end of the month of Zilhijjuh 1228 A.H., corresponding with the 16th December 1813.

Syud Izzut-oollah, who undertook this journey by order of Mr. William Moorcroft, started from Shahjehanabad on the 7th of Rubbee-oossanee 1227 A.H., corresponding with 20th April 1812. He has committed to writing all that he has himself seen and heard, and has also embodied in his writings the result of the enquiries and observations of Hafiz Fazil Khan, whom the writer was compelled to depute to visit Bokhara, having been unavoidably prevented from making the journey in person.



# AN ACCOUNT

OF

## TRAVELS IN CENTRAL ASIA,

BY MEER IZZUT-OOLLAH.

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### ROUTE FROM ATTOCK TO CASHMERE.

**HYDROO.** E. slightly N. 8 Kroh.—A large village containing about 400 houses, situated in the district of Chuch, belonging to Attock. Three or four villages are passed on this stage. Road over level country.

**HUSUN UBDAL.** N.E. 9 Kroh.—A well-known place. Water abundant, and abounding in fish. The zemindar of this place is Shere Aman Khan, of the Khurbarah family of the Yoo-soofzaees, a robber by profession, as also was his father Zuffur. Five kroh from Hydroo is the large village of Boorhan, containing some 1,000 houses, the zemindar of which is Hubeeb Khan Aleezae. The river Hurroo, which flows into the Attock river, is crossed in this stage at the ferry of Neelab. Further on again is a second stream, taking its rise near Husun Ubdal.

**SERAI-I-SALIH.** N. slightly E. 15 Kroh.—Numerous springs of water in the neighbourhood. This is the furthest point in the Huzaruh district to which wheeled conveyances can be brought.

**DHUMTORE.** 10 Kroh.—A village of some 1,000 houses which gives its name to the pergunnah. It was formerly a dependency of Attock, but now belongs to Cashmere. The inhabitants are Judoon Affghans, and have no acknowledged head. It is said that the district of Dhumtore contains 12,000 armed men; the revenue derived from it is Rupees 3,000. The road to this place leads over a mountain pass practicable for horsemen and even camels. Villages and springs of water are met with on the road, most of the former belonging to Dhumtore.

**LUBURKOTE.** 10 Kroh.—A populous village in the Pergunnah Pukhelee. There is no acknowledged head of the village, but Shereollah Khan is the leading man. The people are Jehangeer Affghans, a branch of the Kakur tribe. Pushtoo is spoken from Dhumtore to this place. Revenue is paid to Cashmere. The population of the district is said to be some 25,000, but they are not a warlike race. Road over hills, and passable for horsemen, but not for camels. Many villages are passed on this stage: the first from Dhumtore, two kroh from that place, is Towangaon. Fir and pine trees numerous.

**MOOZUFFERABAD.** 15 Kroh.—Situated on the left bank of a stream called the Moozufferabad river. At one end of the town is a fort. The Raja of this place is Sultan Nasir Ali, of the Bubna tribe, who receives from the Ruler of Cashmere an allowance of Rupees 2,000 annually, in lieu of a jaghire. Cashmeree is generally spoken here. The fort is garrisoned by 400 Hindoostanee matchlockmen, commanded by four officers. For the whole of this stage the road leads over mountains and difficult passes. Nine or ten kroh from Luburkote is a small fort called the Sa'adut Gurhee; below the fort is a stream, crossed by a wooden bridge, the water of which remains cool even in the hottest weather. Beyond this stream is a very difficult pass, to the summit of which is an ascent of some  $1\frac{1}{2}$  kroh, and the descent 3 kroh; in many places it is necessary for a horseman to dismount. The Moozufferabad river is crossed by a rope bridge, consisting of three ropes, two of which are above the third and connected with it by forked branches. Passengers cross the river along the lower rope, supporting themselves by the upper ones. Horses are made to swim across. There is a small boat here for the use of travellers of the higher classes, to cross in which the special permission of the thanadar is required. All intending travellers into Cashmere are detained here until permission is received for them to proceed.

**HUTEEAN.** 8 Kroh.—A halting place. Several shops here. Road over mountains and passes.

**KUTAYEE.** 12 Kroh.—A village. Road very mountainous, and only passable on foot for a great part of the stage. Some villages are passed.

**SHAHDURRUH.** 8 Kroh.—A village where is the tomb of some Saint. Road difficult and mountainous. One pass is called the Kowarmust. A second pass can only be crossed on foot for one kroh of its length.

GINGUL. 8 Kroh.—A small village. Road mountainous, but passable for horses.

BARAMOOLLAH. 8 Kroh.—A populous place on the right bank of the Cashmere river. Between the hills and the river bank there is a gate barring the entrance to the town, where duty is levied on merchandize and passports are examined; travellers are not permitted to proceed without leave from the Governor of Cashmere. Road over level ground, stony in places. Half way to Baramoollah is the village of Ooree where resides Ukrum Khan, Ameen-ool-moolk of the Bameezai tribe, who in the year 1224 A.H. commanded an expedition sent into Cashmere by Shuja-ool Moolk, and was defeated by Utta Mahomed Khan. Baramoollah is on the Cashmere frontier: the country between Moozufferabad and this place is called the Kohistan (or Highlands) of Cashmere. This tract was formerly in the possession of the Rajas of Kuhkuh and Bubnah, but now belongs to Cashmere. The territory of the former of these two Rajas was on the right, and that of the latter on the left of the river.

SREENUGGUR (called by the writer Khituh-i-Cashmere). 16 Kroh.—A well-known city. Through the centre of the city flows the Cashmere river, called the Wihut, on the left bank of which is the fort of Sheregurh. The river is crossed by several bridges, the longest of which is the Zainuhkudul bridge, on both sides of which are bazars. Boats of all kinds ply on the river; the smallest, called shikarees, carry two or three persons. Larger than these are dungahs, of which there are two descriptions, one long and narrow with a cabin: these boats are extremely fast. The other kind, broader than the dungah, is called a chukwari, and has a wooden roof over its whole length. Larger boats again are used to carry grain. Almost all the passenger and goods traffic is here carried on by means of boats, which are also used within the city. The boatmen are here called hanjees.

On the Maran Hill, inside Sreenuggur, Utta Mahomed has built a fort. This hill was formerly surrounded by a fortification erected by the Emperor Akbar Shah, most of which is now in ruins. On one of the gates of the old walls is an inscription stating that the Emperor gave for the construction of the fort one crore and ten lakhs of rupees, and provided 200 skilled workmen from Hindoostan.

Outside the city is a garden known by the name of the Nishat (pleasure), containing some elegant buildings. There is also a second garden called the Nuseem (zephyr). The tomb of Khajuh Shah Neeaz is a handsome and well-proportioned structure.



Artificial gardens are made in the lake by the people of Cashmere in the following manner. Choosing a spot where reeds and rushes are found growing closely together, they spread on the top of them a quantity of dried grass, straw, and other rubbish. When a certain degree of solidity has been attained, they plant willow trees round the edge of the island thus formed, the roots of which find their way down to the bottom of the lake, and become as it were anchors for the island. After a time the surface of it is covered with earth, when it becomes ready for cultivation. One of the special productions of Cashmere is saffron, which is grown in the early summer months. Of manufactures, the chief is that of shawls made from 'poot,' which is the wool of a species of goat found in Thibet and other cold countries. The shawl-weavers are in a most poverty-stricken condition, and receive only from two to four pice daily as wages; their employers on the other hand, who find them in wool and silk, paying their daily wages, are very wealthy. Connected with the shawl trade are the 'Wafurosh,' who lend money to manufacturers, and also the 'Mookeems,' who are appraisers of shawls, and receive a commission for their trouble. These men manage to amass considerable wealth. All merchants make their purchases through these Mookeems.

Of the sacred places in the neighbourhood is the Chiluh Khanuh of Shah Humudan, in the centre of the city, on the right bank of the river. Another is the tomb of Mukhdoom Sahib on the Maran hill. The mosque of Moolla Shah is a building constructed entirely of a polished black stone, even the doors being of this material. In the Huzrut Bul, which is on the bank of the Dul lake, are preserved some hairs and other relics of the prophet Mahomed. Outside the city is a lovely spot, where the throne of Solomon is said to have descended. Five kroh from the city is the tomb of Shah Noorooddeen, in whose name Utta Mahomed caused coins to be struck after he had thrown off the yoke of the King of Cabul.

The rupee of Cashmere is equivalent in value to 9 or 10 annas; 15 tukuhs go to a rupee. Rice is the principal cereal grown, and its average price is about Rupees 3 per kharwar, or ass's load, in the husk. A duty is levied by the Government on every boat-load of rice: from this source ten lakhs of rupees per annum are realized. The spy system is in vogue in Cashmere, special messengers being employed to collect secret information and transmit it daily to the Maharajah.

At the distance of some kroh from the city is a lake named the Oolur or Dul-i-Kulan, several miles in length and breadth; during

the prevalence of strong winds, navigation in boats on this lake is very dangerous. The Dul-i-Khoord or lesser Dul, which is of considerable extent, lies close to the city.

Between Baramoollah and Cashmere (Sreenuggur) the road lies over level country and passes by numerous villages.

From Dhumtore to Sreenuggur the country is covered with forests of pine and deodars, as well as fruit trees, such as the mulberry, fig, apple, pomegranate, &c. Sreenuggur lies north-east of Cashmere; having no compass with me, I was unable to take any accurate observation.

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## ROUTE FROM CASHMERE (SREENUGGUR) TO THIBET.

**GANDURBUL.** N. 4 Kroh.—In Pergunnah Lar, a ferry across the Sind river, which flows from the north-east: above the ferry the river is not navigable. Here duty is levied on merchandize imported from, or exported to, Thibet and Yarkund. From Cashmere, shawls, tobacco, and Indian cloth are exported; the duty on each shawl is Rupees 3. The imports into Cashmere are tea, shawl-wool, and yamboos, which latter are ingots of silver, something in the shape of a boat, bearing an inscription in the Chinese character: each yamboo weighs 160 odd rupees. On shawl-wool 4 Rupees per turk is charged. The following is a table of the weights in use, 17 daugs being equal in weight to one tola:—

6 Rutees = 1 Dang	22 Puls = 1 Seer
16 Dangs = 1 Rupee	6 Seers = 1 Turk
3½ Rupees = 1 Pul	15 Turks = 1 Khurwar (ass's load).

Gandurbul is on the left bank of the river. Five or six villages are passed on the road, Shoroo, Umurhul, Pandehchuh, &c.

**UKHUL.** E. slightly N. 6 Kroh.—A village of Pergunnah Lar in the jagheer of the Raja of Thibet. Four villages are passed on the road, Noonur, Worupash, Wuail, and Nilah.

**GOONDESURSUNG.** E. slightly N. 8 Kroh.—In Pergunnah Narwa belonging to Pergunnah Lar. From the time of Timoor this pergunnah has been held on rent-free tenure by the ancestors of Mulik Ukrum, the zemindar of the village: it comprises seven villages, Hayun, Palapoor, Suriwan, Satrung, Kunewul, Soombool, and Sooraphao. Road over hilly country and stony in parts, sometimes on one and sometimes on the other side of the Sind river. Mountains on both sides of the road covered with trees of all kinds, such as firs, oaks, chunars, and soofedars. The chunar is found 4 koolach in circumference and 20 yards high. A koolach is a measure of 3 cubits and a half. Soofedars do not attain such a size, their greatest diameter being about half a yard. Timber from these trees is used for building purposes.

**GOOZUR-I-GUGNAGEER.** E. slightly N. 4 Kroh.—The last ferry in Cashmere territory. Here duty is levied on goods that have not

paid duty in Sreenuggur or Gandurbul. If the owner has a receipt, it is examined and the entries compared with his goods. Four villages are passed on the road, Rewul, Koolun, Reezun, and another, all belonging to Mulik Ukrum. Road good. From Sreenuggur to this place the road is passable by camels, but these animals are not used in this part of the country. No more fruit trees are met with after this place.

**SOONAMURG.** E. slightly N. 5 Kroh.—A small village on the right bank of the Sind river, containing some 50 or 60 houses; it belongs to Mulik Ukrum. Two kroh from the ferry of Gugnageer the river is again crossed by a wooden bridge, beyond which, for the distance of about one kroh, the road passes over solid rock, which is so slippery and difficult to cross that a horseman is compelled to dismount. This rocky portion of the road bears the name of Hung. At Soonamurg the ruins of a serai, built by Ibraheem Khan, are visible. Here the inhabited part of Cashmere ends.

**BALATUL.** E. slightly N. 5 Kroh.—An uninhabited place, containing only one building for the accommodation of travellers; it is situated on a mountain pass on the right bank of the Sind river: stream in the vicinity of the building. Three kroh from Soonamurg is a place called Ranka, also uninhabited, but containing five or six houses for travellers: there are a few fine trees close by. Road level and good. Balatul is on the Cashmere frontier, the Thibet frontier commencing from a pass at a short distance to the east of it. The hills in the neighbourhood are destitute of grass: mountain streams numerous.

**MUTAYUN.** E. slightly N. 10 Kroh.—A village on the right bank of the river of Lesser Thibet, inhabited by Soonnee Mahomedans. The jurisdiction and language of Thibet here commences. We reached the summit of the pass between Balatul and this place in  $4\frac{1}{2}$  hours. The road throughout was practicable for horses. For about one kroh of the descent we passed over the frozen surface of the snow which had become perfectly solid. On a hill one kroh from Mutayun two large rocks are visible, called the Vooga Soogund. According to the current legend, two brothers of the species of the deo or genii disputed at this spot for the possession of spring of water: it was finally determined that half of the water should be allowed to flow towards Lesser Thibet, and the remaining portion towards Cashmere. These brothers were named respectively Vooga and Soogund, and hence the name borne by the rocks, which are regarded as the guardians of the two divisions of the stream. The explanation of the legend appears to be that a spring here is

## 8 ROUTE FROM CASHMERE (SREENUGGUR) TO THIBET.

the common source of two streams flowing to Thibet and Cashmere, the former under the name of the Baltee or Thibet river, and the latter, the river of Sind. Both these subsequently unite near Moozufferabad, and flow through the Punjab under the name of the Jhelum or Bhut.

PANDRAS. E. 2 Kroh.—On the left bank of the river of Thibet. A crow with red beak and feet found in this part of the country is considered as lawful food by the Mahomedan inhabitants. Here also is found an animal resembling a jackal, called in the Cashmere language a “duroon,” the fur of which is valuable; the flesh is considered beneficial in cases of leprosy, though unclean according to Mahomedan law. Road good, along the bank of the Thibet river.

DIRAS. E. 4 Kroh.—The name of a small district containing so many villages in close proximity to each other that the whole resembles more the different quarters of a town, and bears the general name of Diras. The names of the various villages are known only to the inhabitants. Diras is situated on the banks of the Thibet river. For the whole stage the road is by the river side. The villages between Mutayun and this place are of the most wretched description.

About a year before the date of our visit, 300 men of the Durdee tribe had attacked and plundered Diras, and carried away as prisoners 250 of the inhabitants, who were sold as slaves. Since that time a force of 50 matchlockmen, under the son of Mulik Ukrum, have, by the order of the Ruler of Cashmere, been stationed here for the protection of the road and village. Mulik Ukrum receives from the Raja of Thibet an allowance of half the revenues of the villages between Mutayun and Diras.

The Durdees above mentioned are an independent tribe who inhabit the hills three or four days' journey north of Diras: they have a peculiar language of their own called Durdee, but speak Pushtoo. Their religion is not known. It is said that there is a route through the Durdee country to Budukshsan, by which that city can be reached from Cashmere in ten days.

KURCHOO. E. slightly N. 15 Kroh.—Like Diras, a small district containing many villages close together, situated on the left bank of the Thibet river, and two kroh from it. The houses are well built and clean. Willow and white poplar trees in abundance. The inhabitants are Mahomedans of the Sheeah sect. We arrived here on the 24th September 1813. Between Diras and this place two passes are crossed, between which, seven kroh from Diras, is a

Exd.—T. Y.

halting station for caravans, where there is a spring of water at the foot of the hill. One kroh from Kurchoo is the small village of Brook, from which the descent to Kurchoo is very abrupt. Wild onions abundant. Here the cows have tails like horses, and the crows are black and white.

**TIRISPOWN.** E. slightly N. (Distance not given).—Two kroh from the left bank of the river; inhabitants Sheeahs. Houses well built, and abundance of willow and poplar trees. Road good. Five or six villages are passed on this stage: a large village half way is called Hurun.

**PUSHKUM.** E. slightly N. 5 Kroh.—Three kroh from the left bank of the Thibet river, which here changes its course. Inhabitants Sheeahs. The name of the Raja of this place is Mahommed Ali Khan, also a Sheeah, who is a feudatory of the Raja of Thibet. He is married to a sister of that sovereign, and has compelled his wife to adopt the Mahomedan religion. One of his sisters is married to the Raja of Thibet, whose faith she has embraced. Pushkum is a beautiful spot, well wooded with willows and poplars, and watered by mountain streams. Road good. Several villages are passed, the largest of which is Minjee, two kroh from the last stage.

**MULBEE.** E. slightly N. 6 Kroh.—Near the village is a hill consisting of one entire rock, on the summit of which is a fort and a monastery of Lamas: there also the idols are preserved. Close to the village is an immense idol, twice life size, carved out of the solid stone, but by whom is not known. The ruins of a serai built by Ibraheem Khan are still visible here. The inhabitants of Mulbee are not Mahomedans, but profess the religion of Thibet. The junior Kaloon, to whom belongs the whole territory between Diras and this place, resides here. At the time of our visit, which was in the end of September, the wheat and barley crops were being cut. Seven villages are passed on the road, Loochum, Surgoor, &c.

**HUNSKOOT.** E. slightly N. 6 Kroh.—Inhabited by a people professing the religion of Thibet. Road over hilly country. Several villages are passed, the names of some of which are Wukh, Tukhchuh, Khoorpo, &c.

**LAM YOOROO.** E. slightly N. 5 Kroh.—A village and Lama monastery. The houses well built, and surrounded by poplars and willows. Road good, rather hilly. Several villages are passed on this stage.

**KHULUCH.** E. slightly N. 5 Kroh.—A beautiful village situated among plantations of poplar, apple, and other trees. Formerly the road to this place was merely a mountain path, but it has lately

been improved by one of the Lamas, who has constructed bridges where required, and widened the road, so that it is now passable for horsemen throughout. At a spot two kroh from Khuluch the road strikes a stream, and is thence continued along its left bank to the village. This stream comes from a north-easterly direction, and flows to the south-west, where it finally unites itself with the Attock river. It is said to be joined first by the Shayook river, which takes its rise between Thibet and Yarkund, and then to flow through the Yoosofzaee, Beer, and Tirnoul country to a spot within one or two kroh of the fort of Attock. The stream has no particular name at this place, but is called the Sanspoo, which in Thibetan means a large river. A bridge over the river at Khuluch, which was built by Ibraheem Khan, still exists, and is kept in good repair. Khuluch is on the right bank of the river.

**SUSPOWL.** E. slightly N. 8 Kroh.—A flourishing village, the neighbourhood of which is well wooded with all kinds of fruit trees. Road hilly, but no difficult passes are crossed. Two kroh from the last stage is the large village of Nooroollah, and three kroh from that again is Himchee. From this last village is a road to the Sanspoo river. Wild asses are found in the neighbourhood. A medicine called *kubr*, much used by physicians of the Greek school, is also procurable here.

**NEEMUH.** E. slightly N. 5 Kroh.—A populous village abounding in fruit trees. Two or three villages are passed on this stage, the largest of which is Boozgoo, 3 kroh from Neemuh. Road good.

**LEH.** N. slightly E. 8 Kroh.—The largest town in Thibet. The general name of Thibet indeed is often applied to this town. It is situated on the right bank of the Sanspoo river and one kroh from it. Few fruit trees in or about the town; poplars abundant. Road good and runs for the whole of this stage along the bank of the river. The country in which Leh is situated is called here Ladakh, and by the Cashmeerees, Bootun; the name given to the inhabitants by the latter is Boot. In Persian and Turkish the country is known by the name of Thibet, which in Turkish signifies shawl-wool, and is applied to the country in consequence of the abundance of that article exported thence.

Between Diras and Mutayun the country produces wheat, cotton, and barley; the wheat harvest is in the month of December. Beyond the latter place no cotton is grown. In the neighbourhood of Leh wheat is harvested in October. There is only one crop in the year. The turnips of Leh are sweet and full of flavor. Rice, Indian-corn, and pulse do not grow here. Between Mutayun and Leh the water is bad, and causes difficulty of respiration and also *goitre*, though I

did not see cases of the latter in Leh itself. After drinking water for three or four days in Leh, I was myself affected by difficulty in breathing, which disappeared on my taking to tea and discontinuing plain water. The water of the Sanspoo river is good. There are no wells in the country, and the people all drink from springs and mountain streams, near which their villages are invariably built.

The staple food of the inhabitants of Thibet is "suttoo," or parched grain reduced to meal and made into a paste; this they eat without any sweetening. Their favourite food is "suttoo" in which meat is cooked. The higher classes eat rice. All classes are dressed in woollen cloth. The poor wear in winter a sheep-skin coat and a black cap, the latter worn on one side so as to cover one of the ears; their boots of undressed hide reach half way up the calf, and are lined with woollen cloth. They wear their hair plaited into a tail, which hangs down the back. Their upper garments are somewhat similar in shape to those worn in India, but are made in one piece. Women wear in their hair strings of turquoise, cornelian, coral, or pearl beads.

In consequence of the difficulty of getting a decent living out of the land, an abominable custom, which, however, is not sanctioned by their religion, prevails among the lower classes, of three or four brothers being married to one woman; all the children born of such a marriage belong to the eldest brother. The eldest son has the power of dispossessing his father of his property to the exclusion of the other sons.

The total grain produce of Leh is estimated at 5,000 kharwars per annum. No tax is levied on produce, but a yearly tax is paid by each proprietor in proportion to the amount of land held by him. For the purposes of this tax the land is not measured, but the amount to be paid is determined by the water advantages possessed by each proprietor. Thus one is estimated to have at command a sufficient amount of water to turn one flour-mill, another half that quantity, and a third sufficient for the irrigation of his land for so many days, and so on.

In Leh the houses are built of stone or unburnt brick, the beams being of poplar wood. There are more than a thousand houses in the town, most of them three or four-storied. Among the Mahomedans of Cashmere and Thibet members of both the Sheeah and Soonnee sects are to be found.

An export duty of Rupees 4 per load is levied on shawl-wool taken to Cashmere. No duty is charged on this article when brought into Leh from the surrounding districts. On shawls exported



## 12 ROUTE FROM CASHMERE (SREENUGGUR) TO THIBET.

to Yarkund a duty of Rupees 4 per turk (one-fifteenth of a khurwar) in weight is charged. Eight hundred horse-loads, each load weighing 28 turks, of shawl-wool are exported to Cashmere annually; of all tea imported a small proportion is taken in kind by the Government. Shawl-wool is brought from Rooduk and Chayeenthan, the former being a town in the district of Leh east of that town. Chayeenthan is a province belonging to Lasa, the chief town of which, Gardook, is fifteen days' journey from Leh. Lasa is a well-known city, two months' journey to the east of Leh. It is the residence of the head of the Lamas, whose name is not known. For the last fifteen or twenty years this chief Lama, in consequence of troubles with the Goorkhas, has placed himself under the protection of the Emperor of China. The wool from which shawls are made is the short soft substance on the bodies of goats, growing below the hair.

In Leh is a Mahomedan mosque, the Imam of which receives a daily allowance of one joo (a quarter of a rupee). This mosque was built by Ibraheem Khan, who was a man of noble family in the service of the descendants of Timoor. In his time the Kalimaks (Calmuck Tartars), having invaded and obtained possession of the greater portion of Thibet, the Raja of that country claimed protection from the Emperor of Hindoostan. Ibraheem Khan was accordingly deputed by that monarch to his assistance, and in a short time succeeded in expelling the invaders and placing the Raja once more on his throne. The Raja embraced the Mahomedan faith, and formally acknowledged himself as a feudatory of the Emperor, who honored him with the title of Raja Akibut Muhmood Khan, which title to the present day is borne by the Ruler of Cashmere. After a short time the Raja returned to his ancient faith, but, out of regard to the engagements entered into by him, kept up the semblance of subordination to the Cashmere Government, which is still continued though without payment of tribute. Coins are still struck with an inscription bearing the name of Muhmood Shah. The current silver coin here is the joo, four of which go to a rupee. A yearly offering is sent by the Ruler of Leh to the chief Lama at Thibet.

The Ruler of Cashmere is careful not to make any hostile demonstrations against Thibet from fear of the loss of revenue he would suffer from any disturbance of the trade in shawl-wool which would cause the stoppage of the manufacture of shawls and deprive him of the yearly revenue of ten lakhs of rupees that he derives from this source. The people of Thibet are poor in the extreme.

During my stay there I never saw any of them going about armed, though some possess arms in their houses. Highway robbery, murder, theft, and crimes of violence are unknown here. When two Thibetans quarrel, the greatest mark of anger that can possibly be shown by either of the disputants is to fill his own mouth with earth and chew it. Each bares his head and calls to the other to strike him, knowing that the striker will be compelled to pay a fine of three rupees, or, if blood be drawn, six. A person who strikes another with a sword is kept tied to a stone for a whole day, and is then made to pay a certain sum as compensation, the amount of which is fixed according to the position occupied by the parties. Should the wounded man die, his assailant is thrown into the river with a heavy stone tied to his middle. The people are mild and inoffensive to a degree, and have no religious prejudices. They give their daughters in marriage to Mahomedans, and these readily embrace the religion of their husbands, returning again to their ancestral faith on a second marriage with a native of Thibet. A force of 500 men would amply suffice to conquer the whole country. Gunpowder of excellent quality is made in Thibet, both saltpetre and sulphur being abundant; the sulphur mines are at a place about three days' journey from Leh.

It is customary in Thibet when a son is born to the Raja for the latter to abdicate, the administration of the country being conducted by the responsible officers of the State, who are three in number. Chief of these is the Kaloon or Deputy of the King; next to him the Chughzoot or Treasurer, and third in rank the Mughgoo, who is the Commander of the Army. At the present time the Kaloon is all powerful, the Raja having only the semblance of authority. The name of the present Raja is Chitundurjee.

Every Thibetan makes one of his sons a Lama, or one who forsakes the world. The word signifies a guide, and is derived from the Thibetan 'Lum,' meaning a road or path. A female Lama is called a Choomuh, the meaning of which word is unknown. Both male and female Lamas remain unmarried, and are the spiritual guides of the people. From the difficulty of communicating with the people, owing to our mutual ignorance of each other's language, and also from a fear of creating a suspicion in the mind of the Kaloon, I was unable to obtain any accurate information about the religion of Thibet. I gathered, however, certain particulars from the Mahomedan inhabitants of Leh, which they had heard at various times. The religion is called Boot, and its professors believe in a deity and certain prophets. They do not worship the idols kept in their

#### 14 ROUTE FROM CASHMERE (SREENUGGUR) TO THIBET.

temples, which they declare are merely representations of departed Saints and Lamas, to contemplate which is considered an act of piety. When a Lama or great man dies, his body is burned, and a sculptured representation of him placed on his tomb. Some of these figures are said to represent a certain prophet, who is still alive in the waters and forests, the former being under his complete control. From this it would seem that they have some conception of the prophet Khizr (on him be peace). Others again consider the figure to represent a prophet who is living in the heavens, which would appear to point to Jesus Christ (on him and on our prophet be peace). The Thibetans consider their scripture to be inspired: this book contains many moral precepts and exhortations to worship God, to fulfil a promise, to speak the truth, to abandon what is evil, and such like. It also commands that "if any man take away thy sheet give him thy cloak also." Again, "if any man strike thee on one cheek tell him to strike the other also." In that book the worship of idols and the ascribing to other than God the attributes of deity is forbidden. With the exception of the custom of burning the dead many of their observances are similar to those of Christians. They are forbidden to eat the flesh of the horse or camel, and they are allowed but one wife. Their great feast again is held at the time when the sun enters Capricorn, corresponding with the Christmas festival of the Christians. From this time their year commences, but I was unable to ascertain the exact date. Another similar custom is, that a man when taking an oath swears by Kunchooghsoom, Kunchoogh meaning God, and soom, three, that is by the three Gods or Trinity. They acknowledge but one God, the other members of the Trinity being a prophet and their sacred book. In the infliction on themselves of heavy penances also the Lamas resemble Christian priests. Only a year before my visit to Leh there was a Lama there, who, during the whole of his life, had never slept but in an erect posture. I was informed by an aged man that he had ascertained beyond all doubt that some portions of the Christian Bible had been revealed to the Thibetans, but that, in consequence of their not being in possession of the whole book, the practice of burning the dead and the doctrine of the transmigration of souls have been admitted as a portion of their practice and faith. In Lasa, which is the head-quarters of the Lamas, the dead are buried and not burned. The Thibetans assert that their original scripture was in a language now become unintelligible to them, and has been translated into their own tongue. Notwithstanding all my endeavors, I was unable to procure any portion of their sacred book.

Of the written character there are two forms in Thibet, one used only in printing, and the other for manuscript. The months are not distinguished by different names, but are known as the first month, the second month, and so on. Time is reckoned by periods of 12 years called Eels, each bearing the name of some animal, as the Suchkan Eel or "mouse period," the Wudud Eel or "cow period." I was unable to ascertain from what era their chronology commences. The language of Thibet has in many respects a resemblance to that of Cashmere, and also to Turkish; to the former, from the prevalence of the nasal *n* (noon-i-ghoonuh), and to the latter, from the frequent use of the letters *ghain*, *kaf-i-kuru-shut*, *sheen*, and *che*.

The dogs of Thibet are twice the size of those seen in India, with large heads and hairy bodies. They are powerful animals, and are said to be able to kill a tiger. During the day they are kept chained up, and are let loose at night to guard their masters' house. Yaks, the tails of which are exported to Hindoostan, are found in Thibet: they are short in stature, and admirably adapted for carrying loads in a difficult and mountainous country. Though I had heard a great deal of the Thibet ponies, I saw but few of them; these come chiefly from a place called Zanskar, belonging to Thibet, about 10 or 15 days' journey from Leh. The average price of a pony is from Rupees 20 to Rupees 70; their pace is an amble, and though small, they are extremely useful for hill work, being sure-footed and steady. Their food is barley, and forage, a species of white grass. In order to fatten them they are fed with a description of forage called Rushkuh, given green in the spring and dry at other times of the year; a pony will eat about four annas' worth of Rushkuh daily. A game called the Chowgan is much played in Thibet. The players, divided into two parties, are all mounted, each being provided with a long club curved at the end; the object of the game is to drive a ball between two stone pillars erected on the plain, and which ever side succeeds in doing this nine times is declared the winner.

Being unprovided with instruments I was unable to determine accurately the position of Leh, but from an observation of the Polar Star, taken by means of a rough instrument made by myself out of a piece of curved wood, I made the longitude 37 degrees and 40 minutes.

I had started from Cashmere on the 6th day of the month Ramzan 1227 A. H., corresponding to the 13th September 1812, and after a journey of 21 days, including halts, reached Leh on the 3rd

## 16 ROUTE FROM CASHMERE (SREENUGGUR) TO THIBET.

October. The actual distance between Sreenuggur and that town is only 120 kroh, but the natural difficulties of the road compelled me to travel slowly. On the 19th of the month Showwal of the same year, corresponding to the 26th October, I left Leh, and after a journey of 38 days arrived at Yarkund on the 2nd December following.

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## ROUTE FROM LEH TO YARKUND.

**SUBOO.** E. 5 Kroh.—A considerable village belonging to Leh. Road over hilly country.

**FOOT OF THE DIGUR PASS.** E. slightly N. 5 Kroh.—A spring of water here; no shelter. Forage and wood unprocurable. Road rocky with a continuous ascent. The air here produces a difficulty of breathing.

**DIGUR.** E. slightly N. 8 Kroh.—A village belonging to Leh. Water in a valley at some distance from the village. Road difficult. A continuous steep ascent for the first three hours and a half to the summit of the pass, and thence a descent to this village occupying four hours and a half. For the whole of the ascent I was obliged to dismount and walk. Snow had fallen a yard in depth on the road.

**AHGAM.** N. slightly E. 3 Kroh.—A village belonging to Leh on the left bank of the Shayook river, containing about 20 houses. The Shayook takes its rise at Kurakoorum, a place which will hereafter be mentioned, and eventually joins the Attock river. After leaving Digur the road leads along the mountain side for a short distance, and then commences a continuous descent, for the whole length of which the road is rocky and sandy. At the spot where the descent commences, a second road from Leh to Yarkund, passing by the village of Noobruh, branches off from the main road. This route is used in the hot weather, when, owing to the melting of the snows, the river is impassable. Here the inhabited country ends.

•**DOOKCHOODINGA.** N.E.  $7\frac{1}{2}$  hours' journey.—A halting place under a rock on the right bank of the Shayook. Forage and wood procurable. Road hilly but free of rocks; it leads now along one bank of the river, and now along the other. We were compelled to cross the river five times; the water was up to our horses' girths. On this day, the 31st October, the snow which fell on our horses froze hard. Two or three places are passed on the road where travellers might halt, forage and firewood being procurable.

**CHOONCHAR.** N.E.  $4\frac{1}{2}$  hours' journey.—A halting place on the right bank of the Shayook. Forage and firewood abundant. Road through the valley of the Shayook along the bank of that river, which is crossed on this stage four times. I had great difficulty in getting across the second ford. Road hilly and rocky. One halting place on the road, called Pokha, where fuel is abundant but forage scarce.

**CHOONGJUNGUL.** N. slightly E. 9 hours' journey.—Halting place on the right bank of the Shayook; a small stream which rises in the neighbourhood flows into the Shayook opposite the halting ground. Forage and wood abundant. Road rocky and lies through a valley. Near this station the river is again crossed twice. Half way there were two or three houses occupied by Lamas, at a place called Lama Kintée. "Kint" in Turkish means a village, and "choong," great.

**CHOONG OOLANG.** N.  $4\frac{1}{2}$  hours' journey.—Halting place on the right bank of the Shayook; other streams close by. Fuel and forage abundant. The road rocky and lies through a valley, the hills on both sides being like continuous walls of rock. The river is twice crossed.

**DOONGYA YULAK.** N. 9 hours' journey.—Halting place on left bank of the Shayook. Fuel and firewood abundant. The river is crossed eleven times. Six hours from the last stage an entire hill of marble is met, about a gun-shot in width, and further on is a hill covered with stones of various colors like agates. Two or three halting places are passed, one called the Tooshgoon or halting place of Kuftur Khanuh. "Kuftur" is the Turkish for a pigeon, and this place takes its name from the numerous holes resembling pigeon holes on the face of the hill; it is about two hours' journey from Doongya Yulak.

**MUNDLEEK.** N. slightly W.  $10\frac{1}{2}$  hours' journey.—Halting place on the left bank of the Shayook. A short way from the river on the opposite bank was a small piece of water completely frozen over. Wood abundant; forage scarce. From this place commences the "Ees:" this Turkish word means literally an odour or smell, but is generally applied to a bad odour, which is pernicious to men and horses, affecting both, and especially the latter, with shortness of breathing. Road through a valley, rocky and sandy. The river is crossed eight times. Two hours from the last stage is the halting place of Shoor Boolak, where firewood is abundant and forage scarce. After that again, at two hours' distance, is the halting place of Teertagh: fuel and forage abundant. Two hours further on is that of Charmagh; fuel abundant, forage scarce. Near the station the continuous wall of rocks, through which the road had hitherto run, terminates, and a pass of no great height is crossed. Hares and water-fowl here numerous.

**YARTOOBEE.** N. slightly W. 5 hours' journey.—Halting station on the right bank of the Shayook. Wood and forage abundant. The river is crossed five times. Road passes through a wide valley: the stones on the road are of a soft description.

**KOOTUKLIK.** N. 5 hours' journey.—Halting place on the bank of the Shayook, which here loses that name, and is called the Khoomdan river. Other streams in the neighbourhood. Wood of the boorsa and guz procurable here. The former is a shrub with a thick stem used for fuel, either dry or green; in the absence of forage the leaves serve as food for horses. Travellers take on from here a supply of guz wood to the stations in advance. Forage in a valley near this place. The stones here emit a noxious and unwholesome odour. Flint and small stones like agates are found here. Road lies through a valley, the hills on both sides of which are no longer entirely rocky, but are in parts covered with soil. Five or six streams are crossed on this stage.

**CHOONGTASH.** N. slightly W.  $7\frac{1}{2}$  hours' journey.—Halting place at the foot of a large rock on the plain, away from the hills on the right bank of the Khoomdan river. Boorsa wood and forage in small quantities procurable. Road sandy and rocky. From the last stage the valley gradually widens, and the Ees or noxious odour re-commences and continues. About half way to the left of the road is a valley, and beyond this an ascent bearing the name of Sisur. Here the Noobruh road over the mountains, which is used in the hot season by travellers from Leh to Yarkund, joins the main road. Three or four passes are crossed, the remainder of the road being along the crest or face of the mountains. From Sisur to Noobruh is seven days' journey.

**KHOOMDAN.** N.W. 9 hours' journey.—Halting place on the right bank of the Khoomdan river. To the left, that is, south-east of this station, is a mountain of ice which remains solid throughout the year. It is supposed that this ice boils up as it were from the surface of the earth, for people say that a rock which they have seen on the face of the hill has subsequently been seen by them on its summit. The fact is that the water which issues from the interior of the hill becomes instantly frozen, and by its impetus carries some of the mass with it. In some places this mountain is white, and in others pale and deep blue. The mountain is said to be 200 kroh in length; on one side of it is Thibet Baltoo, and on the other Sur-i-Kool, which is on the Budukshan frontier. Travellers from Cashmere to Yarkund by the Thibet Baltoo route, which occupies 25 days, halt three days at this mountain; this route, however, is not much used. There is said to be a shorter road to Yarkund by which this mountain of ice is avoided, but the Thibetans refuse to point it out. Boorsa wood procurable; forage scarce. Road rocky and sandy. We had to cross five or six streams, sometimes passing over their frozen surface, and sometimes through the water.



**YABCHAND.** N.W.  $10\frac{1}{2}$  hours' journey.—Halting station between two streams. Forage scarce. Boorsa wood procurable. We slept on blankets spread on the ground, which was covered with snow half a yard deep. The road led partly over mountains and partly over level country. Nine times we crossed over the frozen surface of streams.

**BURUNGSUH** (or "shelter for travellers.") First half of the road N. slightly E., and the second N. slightly W.  $10\frac{1}{2}$  hours' journey.—A halting place below the Kurakoorum Pass. Here are three small buildings built of stone for the use of travellers. These buildings are called Burungsuh; to what language this word belongs I do not know. The bad odour causing sickness and difficulty of respiration is very powerful here. We were obliged to drink melted snow, but did not give our horses any, it being most injurious, especially to the larger and better animals, causing a difficulty of breathing: this climate is very bad for horses. The eating of meat and ghee produces bad effects in men, and is indeed fatal to some people. For two or three days previous to this I myself ate nothing but rice gruel. South of the Kurakoorum is the source of the Shayook river, and north of it that of the river of Yarkund. From this place the territory of Khootun is 12 days' journey to the north, and Thibet Baltoo lies to the south-east. Snow fell the whole of this stage; crossed four or five frozen streams. The stream, along the right bank of which the first part of the road lies, changes its course about half way.

**BURUNGSUH** (shelter for travellers.) W. slightly N.  $10\frac{1}{2}$  hours' journey.—A station north of the Kurakoorum, where there are two or three sheds for travellers. Wood and forage unprocurable. The water being frozen, our horses remained without food and water. Road covered with snow from a cubit to a yard in depth. The wind was bitterly cold, and, notwithstanding all our precautions, some of us were seized with vomiting and sickness. For one-half of this stage the road is a continuous ascent, and thence a descent to the station. On the summit of the Kurakoorum is a heap of stones in which a post has been fixed with a yâk's tail at the top, as a landmark to travellers. Two black crows are always found sitting on these posts, and accompany all caravans for the distance of some two or three kroh in the hope of getting food from the travellers. Road good, on the whole. Good flints found here. During the descent many streams of water are seen. The Kurakoorum mountain ends here.

**SARIGHOTE.** N.  $7\frac{1}{2}$  hours' journey.—Water and wood not procurable; forage to be had. For water we were obliged to bring ice

from a distance and melt it before drinking. Road partly over mountainous and partly over level country; two or three frozen streams crossed. After travelling for an hour and a half from the last stage we reached Kiziltak, where boorsa wood was procurable, and forage scarce: further on again, after another hour and a half we came to Chadurtash. Here a violent north wind always prevails during the earlier part of the day. After this place, in another hour and a half we reached a place called Julgha-i-Buhaoodeen, where forage is procurable. Sarigh Ote is one hour's march from this last place. The horses as usual remained without water. "Kizil" in Turkish means red, and "tak," a mountain; hence Kiziltak is the red mountain. "Chadur" is Turkish for a tent, and "tash" for a stone; "sarigh" means yellow, and "ote" grass.

**AKTAK.** N.W. 9 hours' journey.—Halting place on the right bank of a stream. Boorsa wood procurable; forage scarce. The latter half of the road lay through a valley. Road stony and sandy. Four or five streams crossed. Six hours' journey back from this station is a halting place named Mulkshah, where water, forage, and boorsa wood are obtainable. Here we watered our horses. Near this place, north of the road, is a path over the mountains used in the hot weather when the main road is impassable.

**KHUFULON.** N. slightly W.  $10\frac{1}{2}$  hours' journey.—Halting place on the right bank of a stream, between which and a mountain on its bank there is only space for two or three men to pass abreast. Here the Ees ends. Water, wood, and forage abundant. From this place there was formerly a short road to Thibet Baltoo, but the Kalimak and Kirghiz tribes having frequently availed themselves of it to invade Thibet, the road was, it is said, closed up by artificial means. For this stage the road is wide. Two or three halting places on the road. Three streams are crossed.

**TUGHNUH.** N. slightly W. 9 hours' journey.—On the right bank of a stream. Fragments of rock are to be seen at the base of a mountain near this station, and it is said that the mountain contains copper which was formerly worked by Kalimaks. In the Thibetan language "tughnuh" means a copper mine. Road rocky and sandy. Seven or eight streams crossed. A few halting places on the road.

**EEGURSALDEE.** N.W.  $8\frac{1}{2}$  hours' journey.—Halting place on the right bank of a stream, in a level spot between two hills. Wood abundant; forage scarce. Road rocky and sandy. Half way was a halting place, and three hours' journey from that again another called Bokharee Oledde. Five or six streams crossed on this stage.

**BAGH-I-HAJEE MAHOMMED.** N.W. 9 hours' journey.—Halting place on the right bank of a stream. Wood and forage abundant. Road good. Two or three halting places passed. Half way is a tract of country called the Kirghiz forest, where ruins of houses are still visible. This place formerly belonged to the Kirghiz, who were expelled thence by the Chinese for having plundered caravans. The Kirghiz are a Mogul tribe whose language is Turkish. One day's journey from the Kirghiz forest to the north-east is a valley in which is the tomb of Shuheedoollah Khajuh, and two days' journey beyond that again is a mine from which agates (or cornelians) are extracted. I saw people going in that direction from Kookyar to purchase these stones. Beyond the Kirghiz forest, on the left of the road to the south-west, is a valley which is said to lead to Sir-i-kool. Five or six streams crossed on this stage.

**YARTOOBEE.** W. slightly N. 2 hours' journey.—Halting place on the right bank of a stream. Forage and wood abundant. Road on the whole level, hilly in places. Five or six streams crossed. From here we had to carry a supply of firewood to the next stage.

**YUNGHEE DOWAN.** W. as far as Koolanwuldee, thence N. 9 hours' journey.—“Yunghee” in Turkish means new, and “dowan,” a pass. Halting place near the summit of the pass. Boorsa wood in small quantities; forage not obtainable. The cold was here intense. Two hours after leaving Yartoobee we reached a halting place named Koolan Wuldee, where we left the Yarkund river, which takes its rise from Dowan Kurakoorum, and from this place flows in a westerly direction towards Churaghsaldee. Between Koolan Wuldee and Yunghee Dowan the road lies for some distance through a narrow valley, through which flows a stream which joins the Yarkund river at the former place. The stream was at the time of our visit completely frozen. Two horses belonging to my companion Khajuh Shah Neeaz died here. This route is shorter by two days than that by the Churaghsaldee pass. The name Koolan Wuldee signifies “the place where the wild ass died,” from two Turkish words “koolan,” a wild ass, and “wuldee,” he or it died; “saldee” means to throw. The Yunghee Dowan route has been known for the last 70 years.

**TEEZIKLIK PAEEN.** N. 9 hours' journey.—Halting place on the left bank of a stream. Wood and forage procurable, also fuel of the dried manure of the wild yak. The summit of the pass was reached by us in half an hour from the last stage, whence commenced a descent as far as this place, the road leading along a valley through which flowed a stream, which we crossed several times over its frozen surface. This stream, which rises on the north

of the Yunghee Dowan, joins the Churaghsaldee river near the next stage, Muzar, where it is known by the name of the Muzar river. It thence flows by Kurghaleek, taking the name of that place until it finally unites with the Yarkund river. On this stage were three or four halting places, one known by the name of Teeziklik Bala; in all these wood, forage, and water were procurable.

**MUZAR.** N. 8 hours' journey.—The tomb of an unknown saint situated on the right bank of the stream. Here is a hut inhabited by shepherds, and two or three for the use of travellers. Land fit for cultivation. Five or six years previously a Chinese customs post was established at this place. In this neighbourhood are several wealthy proprietors owning vast flocks of sheep and cattle. Forage and wood procurable. Road with a continuous descent through a valley, now along one bank, and now along the other bank of the stream. The Ees or noxious odour was again perceivable. Several halting places are passed. Near Muzar the Churaghsaldee and Yunghee Dowan routes unite. The former leads along a valley which was to our left, and through that valley flows a stream which unites with the stream along whose banks we travelled. The Turkish language is spoken from this place.

**CHIKLIK.** N. 6 hours' journey.—Halting place on the right bank of the Muzar stream. Wood and forage abundant. Road rocky through a valley. River crossed sixteen times on this stage. Several good halting places on both banks of the stream and on the mountain sides.

**KHULASTUN.** N.  $7\frac{1}{2}$  hours' journey.—Halting place on the right bank of the Muzar river, which here leaves the road and flows to the west. Road through a valley. Travellers could halt at any place on this stage. We crossed the frozen surface of the river twenty-two times.

**AK MUSJID.** First half of this stage to the north and second north-west.  $7\frac{1}{2}$  hours' journey.—Generally known as Ak Musee: no traces of a mosque visible. Forage abundant, but neither wood nor water procurable: we were compelled to bring ice from a distance. After leaving the last stage, the road enters a valley and has a continuous ascent. East of this valley, and for the length of about four bow's shot in the valley itself, marble is found. Beyond this again is the pass of Toopuh Dowan, which is crossed in two hours. "Toopuh" in Turkish means earth or soil. In the middle of the above valley the Khulastun river quits the road.

**OORTUNG.** N.W. 9 hours' journey.—Two or three hundred houses. An "oortung" is a customs post where goods on which duty is leviable

are examined, sealed, and sent on to Yarkund in charge of one Chinese and two Mahomedan officers. At this post are sixteen Chinese officials, the chief of whom is the Guluhdar, and two or three Chinese clerks. There are also two or three Chinese Mahomedans, one of whom is equal in rank to the chief Chinese official. The duty of a Guluhdar is to see that all the persons and goods belonging to a caravan are first placed in a separate building. He then places a ticket on all closed packages and examines other packages, entering in a list all goods on which duty is leviable. Next day the caravan is sent on to Yarkund in charge of the officers mentioned, who are answerable that no fraud is practised by the merchants on the road, and that the goods are all delivered at the custom house at Yarkund. From Cashmeeree merchants one-fortieth of the value of their goods is levied, and from all others one-thirtieth. When separate articles of merchandize of the same description and belonging to one owner reach the number of 30 or 40, one article, the best of its kind, is taken by the customs officials; when below that number, the goods are valued and one-fortieth or one-thirtieth of the value taken in specie. Of goods which can only be weighed and not numbered, a share is taken in kind according to weight. In cases where fraud is attempted by a merchant, he is punished by a fine of ten times the regulated duty. Before reaching this place three police stations, at intervals of about two miles, are passed. At each of these a Chinese and a Mahomedan officer are stationed. The Chinese Mahomedans are known by the name of Toonganees. Cultivation in the neighbourhood of this post. A stream is met here which flows to the next stage and is called the Kookyar river.

**KOOKYAR.** N. slightly W.  $1\frac{1}{2}$  hours' journey.—A large village, containing probably more than a thousand houses, belonging to China. Four Mahomedan officials are stationed here, a Mingbashee, two Yoozbashee, and one A'alum Akhoond. Road over level country. Hills visible in the distance.

**3rd LUNGUR.** N. slightly W.  $1\frac{1}{2}$  hours' journey.—A lungur is a station where Government post-horses are kept. These are ridden by couriers bearing official letters or news. Forage procurable, and also firewood, on payment from the officials at the post stage. Land fertile.

**2nd LUNGUR.** N.  $7\frac{1}{2}$  hours' journey.—The name of this station is Jungul-i-Beeshturuk. Water, wood, and forage abundant. In each caravan stage there are generally three post stations equi-distant from each other, the interval being about one kroh.

Exd.—W. A. B.

**TOOKAEE.** N.  $10\frac{1}{2}$  hours' journey.—Also a post station. A branch of the Kurghaleek river flows here. Wood procurable at the post station. Pasture abundant. Country level. For this stage the road passes through a densely populated country. Four hours from the last stage the village and district of Kurghaleek is passed. This is a considerable place where a weekly bazar is held on Mondays. Horses and cattle, also felt blankets and other goods, can there be purchased. The village contains some schools, and in it are stationed officials of the rank of Mingbashee, Yoozbashee, and A'alum Akhoond. Crows are very numerous, and hence the name of the village derived from the Turkish words "kurgha," meaning a crow, and "leek," of or belonging to. Here the Khulastun river again meets the road, which for its entire length passes by plantations of poplar, willow, and other trees.

**CHIGACHIG.** N. 9 hours' journey.—A post station where there are some ten inhabited houses. Wood to be had at the station on payment. Pasture abundant. Road good and level. Two villages are passed, one, Yekshumbuh Bazar, and the other, Postkam.

**YARKUND.** N. 4 hours' journey.—A well-known town. Weekly bazars every Friday. Most of the houses are built of mud. The town is surrounded by a mud wall and is entered by five gates; that on the west is called the Altoon gate; the two on the south side, the Khanukuh and Mukra gates; that on the east, the Kubak Utkoon; and on the north, the Toork Bagh gate. The bazar extends from east to west. Shops occupied by the Chinese traders are neat and well kept. The town contains more than ten first class colleges maintained by endowments.

An hour after leaving the last stage we crossed the Yarkund river, which is the same stream that we left at Koolan Wuldee. A little higher up the river agates (or cornelians) are found in the bed of the stream when the water is low. People are not allowed to search for these stones, which are a Government monopoly, and are collected at the commencement of the hot season by labourers employed under the superintendence of Chinese officials. From this stream the water required for the irrigation of the surrounding country, and also the water-supply of the town, is derived, the distribution being effected by artificial canals. During the winter the inhabitants of Yarkund are dependent for the supply of water entirely on the contents of cisterns which are filled from the river when in flood. The river in winter is too low for the water to flow through these canals, and these latter also become entirely frozen. Pumpkins are much used in this part of the country in place of earthen or other vessels, and to this fact perhaps may be attributed the great prevalence

of goitre. Most of the inhabitants of Yarkund follow independent trades and professions, few of them being employed in the service either of Government or of private individuals. Duty is levied only once from merchants at the rate already specified: country produce pays no duty. On the day after the arrival of a caravan, the Guluhdar examines all goods, which until his visit are locked up in the custom house, and compares them with the list received by him from the frontier post. He then fixes the amount of duty leviable, on payment of which the goods are given up to the owners. On articles of trifling value intended for presents no duty is charged. In order to obviate the levy of duty in kind, merchants are in the habit of dividing their packages, so that the number of articles of one description in each package may be less than 30 or 40. Thus the owner of 100 shawls would divide them into four or more different packages, each ostensibly belonging to different persons. The duty would then be levied on a valuation of each package, and would be payable in specie.

Up to the year 1050 A.H. the country of Yarkund, including the towns of Kashghur, Yunghee Hisar, Aksoo, Koochar, Toorfan, &c., was in the hands of the Mogul Khans. It next came into the possession of the Kalimaks (Calmucks). These latter were governed by a sovereign\* styled the Tooruh, whose capital was at Eeluh, and the province of Yarkund was under a Kalimak officer of the rank of Ji-sun, in the same manner as that province is now governed by a Chinese Umban. All† the important posts in Yarkund, and indeed the whole government of the country, was in the hands of the Kurataghleek branch of the Mukhdoom A'azumee Khajuhs, who had seized and placed in confinement at Eeluh the members of the Aktaghleek, a collateral branch of the same family. About this time a fearful pestilence broke out among the Kalimaks, in which it is said that more than 100,000 of that tribe were swept off; the Tooruh with the whole of his family, the chief officers of the State, and a large proportion of the troops, being among the victims. The Aktaghleeks in confinement at Eeluh seized this opportunity to collect a force and invade Yarkund. After defeating their rivals in battle they became masters of the country, which remained for some time in their possession. Having, however, shortly afterwards murdered an envoy sent to them by the Emperor of China, that sovereign assembled an army and marched against them. He was joined by the Kurataghleeks and their followers, and notwithstanding the heroic defence made by the

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\* The reigning Tooruh at that time was named Khaldir Churun.—*Author*.

† The whole of the following passage is very obscure in the original.—*Trans*.

Aktaghleeks,\* who gained several temporary successes over the Chinese army, the country remained in the possession of the invaders. The Aktaghleeks sought refuge in Budukhshan, where they were murdered by Sultan Shah, the ruler of that country, who sent their heads as a present to the Emperor of China. Meer Mahomed Shah, the present Ruler of Budukhshan, is the son of Sultan Shah. Some descendants of the murdered Khajuh are now living in Bokhara. Yarkund has now been for about sixty years in the possession of the Chinese.

In all the Mahomedan cities of China, the Governor appointed by the Emperor is always a Mussulman. The present Governor of Yarkund is Hakim Beg, who has been honoured with the title of Bi-Suh. Under him are two Chinese officials styled Umbans, who are charged with the collection of the customs duties, and have jurisdiction in serious criminal cases, such as murder, robbery, and adultery. They conduct negotiations with foreign powers, and manage the affairs of the country in its external relations. The hakim's duty is to collect the "ulban" or capitation tax, and to settle the land revenue. He decides all civil and the lighter criminal cases. There is a great want of system in the administration of the country. For the decision of questions arising out of Mahomedan law, an officer called the A'alum Akhoond, corresponding to the Kazee-ool-Koozat, or Chief Justice, is appointed. Below this officer are the mooftie and kazee. Oaths are always administered by the kazee. The present A'alum Akhoond of Yarkund is named Kupuk Shah. A Hakim is not liable to removal except for some fault, but the officers called Umbans are transferred every three years. The "ulban" is a poll tax levied from every person over the age of 12, at the rate of from 5 pools to 15 tunguhs monthly, according to circumstances. Students, mullahs, travellers, and fukeers receive allowances from this tax. There are forty thousand people in Yarkund who pay the ulban tax. The A'alum Akhoond is next in rank to the Governor. All cases connected with trade are disposed of by courts of assessors. From each class of traders and merchants one individual is appointed by the Governor as an assessor or Aksukal. All foreigners residing in Yarkund are considered to be travellers, even though they may have a wife and family in the country.

The lowest copper coin current is a pool, fifty of which go to a tunguh. Rupees are not current here. The yamboo is a silver coin equal in weight to about 160 rupees. It sells at the present

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\* The two chiefs of this family who conducted the defence against the Chinese were Lun Khajuh and his elder brother Ai Khajuh, a religious recluse.—*Author*.



time for two hundred and twenty-four tunguhs. The measures of weight are as follows :—

1 Mun	=	8 Ghurbeels	1 Seer	=	8 Miskals
1 Ghurbeel	=	8 Churuks	1 Miskal	=	24 Nookhood.
1 Churuk	=	200 Seers			

A nookhood is literally a grain of gram.

Wheat sells here at one and a half churuks per tunguh. The country produces wheat, barley, paddy, moong, and jowar. Instead of gram, barley is given to horses here; and to cows, bran instead of forage. Baiduh, or barley flour, either fresh or dry, is a good fattening food for horses. When fresh barley is fried and reduced to meal it is called baiduh. Horses are brought to the bazar for sale on Fridays. The value of small geldings varies from 20 to 100 tunguhs, and the price of a horse in no case exceeds one yamboo. Most of the horses amble. Horses are gelt because the Chinese do not like entire animals, and some prefer geldings because they make no noise. In this country is found a bird called the burgoot, twice the size of a hawk, with claws as large as the hands of a man. This bird is immensely powerful, and when trained can bring down a deer, which it does by first fixing one of its claws on the back of the deer, and as the animal turns its head towards the back in order to rid itself of the bird, it seizes hold of the deer's neck with the other claw and brings it down to the ground. Report has it that a burgoot, when a deer has escaped from its clutches, rendered furious by disappointment, often turns on and kills the hunter.

One of the curiosities of this country is a stone called the "yedh," which is found in the heads of horses and cows and possesses this peculiar property, that when certain action is taken with it rain and snow can without fail be produced. The men who possess a knowledge of the forms necessary to cause this result are called Yedhchees. Though I have had no opportunity of testing the truth of this alleged phenomenon personally, yet I have often heard of it from respectable people of the country, and even up to the present day many Yedhchees are to be found in Yarkund. In order to cause a fall of rain or snow, the Yedhchee rubs his yedh with the blood of some animal, then throws it into water, and proceeds to read over it certain incantations, on completion of which the desired result is at once obtained.

The Chinese troops are styled Noyun, and their merchants Jang-dayee. The two principal titles, which the Khan of Beejeen\* confers upon Mahomedans, are those of Wang and Bi-suh. The

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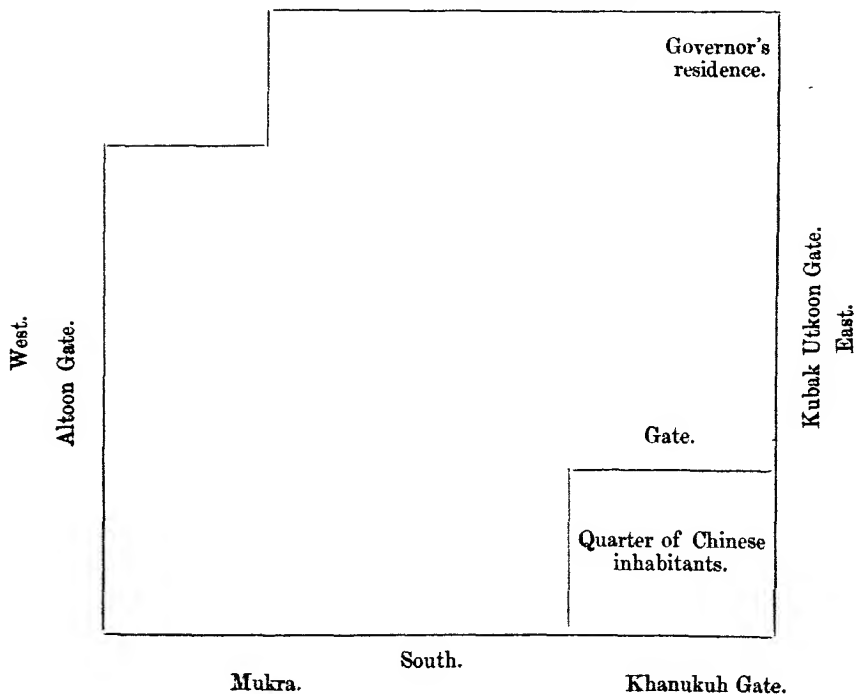
\* Pekin.

insignia of the Wang class is a joongsoo composed of rubies and a plume of three peacock's feathers worn in the hat, which plume is called an ootaghat. The joongsoo is globular in form and about the size of a pigeon's egg, and of this ornament there are seven classes. The first is composed of rubies and is confined to officials of the Wang and Bi-suh classes; the second, of coral beads, is restricted to officers of the rank of Hakim; the third class is made of lazuli; the fourth, of blue glass; the fifth, of white glass; the sixth, of a white stone; and the seventh, of brass. The five lowest classes are worn by the nobles according to their respective ranks. The Hakim of every city is attended by some 40 or 50 followers. To each noble estates and stipends are assigned by the Chinese Government according to rank. The Ruler of China is styled the Khan, and his capital is at Beejeen. The Chinese troops consist chiefly of infantry, and are armed with matchlocks or bows and arrows. The Chinese wear loose garments and a peculiar shaped hat, and allow their back hair to hang in a long plaited tail behind: their boots are made of the cloth called "kirpas" or paper; they shave their beards, growing only the moustache.

*Plan of the City of Yarkund.*

North.

Toork Bagh Gate.



## ROUTE FROM YARKUND TO KASHGHUR.

**KURAOOL-JASH.** 60 Yools.—A station situated on a plain; midway to it is a “kishlak,” called Kookribat, on the road between which and Yarkund are found many other kishlaks, but from Kookribat to this station there are no habitations of any kind; in one place are the ruins of a “ribat” built by Abdullah Khan. “Kishlak” is a Turkish word, “kish” meaning winter, “lak” place. It is customary for the people of this country to live during the hot season in tents, but in winter they take refuge in houses, which are therefore called “kishlaks,” and this term is now applied generally to a village. “Ribat” is an Arabic word meaning a caravanserai. The passport, obtained from the office of the Umban of Yarkund, granting permission to go to Kashghur, is shown at this station and countersigned.

**CHUMULON.** 40 Yools.—A customs post. Close to this station is a village; road good throughout. Here also the above passport is seen and attested.

**TOOPOOK.** 50 Yools.—A customs post. Many kishlaks (villages) along the road; at this place also passports are examined.

**YANKEE HISSAR.** 80 Yools.—A town in which are two Chinese Umbans and one Mahomedan Hakim. The name of the latter officer is Mahomed Beg, who is a relation of the Hakim of Kashghur.

**YAB-CHAN.** 90 Yools.—The name both of a village and a district. Customs station here. Shortly after leaving Yankee Hissar is a populous village named Hungut.

**KASHGHUR.** 90 Yools.—A celebrated town. After leaving Yab-chan a village called Kirmulla is passed. On Saturday, the 2nd of the month Mohurrum 1228 A.H., corresponding with the 5th January 1813 A.D., we reached Kashghur. At the suggestion of Khajuh Shah Neeaz, we took up our quarters in the house of Samee Jan Bae, a merchant of Tashkund. The name of the present Hakim of Kashghur is Yoonos Beg, who in the month of Sha'aban 1226 A.H. left his country to visit the Khan of Beejeen. It is said that the Hakim pays into the Government treasury 600 tunguhs a month, being the proceeds of the “ulban” or capitation tax collected at Kashghur. On the road to this town is a river named Khan Areek which we were obliged to cross. Moollah Nuzur

of Kashghur, who had twice travelled to Beejeen with Sekunder Beg Wang, the Hakim of Kashghur, had made out a list of the stages on the road with their respective distances. Of this route I made a copy, and also committed to writing all other particulars regarding the road, of which the said moollah had a perfect recollection. The information thus obtained is herewith appended.

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## ROUTE FROM BEEJEEN TO KASHGHUR, AS DESCRIBED BY MOOLLAH NUZUR.

**BEEJEEN.**—The city where the Chinese King lives. The country generally known as Cheen is also called Beejeen, like Cashmere, where the name applied to the capital and country is identical. Ja Chung Khan is the name of the present Ruler or Khan of China. The eighteenth year of his reign corresponds with 1226 A.H. (A.D. 1811). His father's name was Chaloong Khan, who reigned about 10 years. Eezeen Khan, generally known by the name of Azeem Khan, was the father of Chaloong Khan. He it was that after an obstinate contest with the Khajus obtained possession of Kashghur and other Mahomedan cities. The Khans of China belong to the Manjoo family or tribe.

**LUNGSHUNG.** 70 Yools.—A village supplied with water from wells. The road is somewhat stony. On the way is a large river flowing from north to south which is crossed by a bridge.

**JOOJOO.** 70 Yools.—A village; road good.

**BAI-KHA.** 70 Yools.—A village where there are wells; road over level country and good. A river running from north to south intervenes and is crossed by a bridge.

**UN-SHOO-EE.** 60 Yools.—A village supplied with water from wells; road good.

**BOODEENFOO.** 60 Yools.—A village where there are wells; road good.

**JINGYUNGYEE.** 45 Yools.—A village supplied with water from wells; road level and good.

**WANGDOOSHUN.** 45 Yools.—A village supplied with water from wells; road good. Here good medicine for eye diseases is prepared; it is called "yan-yoo," and removes pain from the eyes.

**DINGJOO.** 60 Yools.—A village supplied with water from wells; road good.

**SHEEN LOOSHUN.** 50 Yools.—A village supplied with water from wells; road good. There is a large river here which runs to the south and is crossed by a bridge.

**FOO-JING-YEE.** 45 Yools.—A village supplied with water from wells; road good.

**JING-DING-FOO.** 45 Yools.—A village supplied with water from wells; road good.

**KHOO-AI-LOOSHUN.** 60 Yools.—A village supplied with water from wells. Road leads across some low hills; the rest of the road is level.

**JING-SHING-SHUN.** 70 Yools.—A village supplied with water from wells. Road stony, and in one place there is a stream which flows from north to south.

**KUNSOO-AI.** 40 Yools.—A village supplied with water from wells; road good.

**BAI-JING-YEE.** 40 Yools.—A village supplied with water from wells; road good.

**FING-DING-JOO.** 50 Yools.—A village supplied with water from wells; road through a valley.

**ZASHYEE.** 50 Yools.—A village supplied with water from wells. The road, though passing through hilly country, is so well made as to be passable by carts; it is however stony.

**SHOO-YUNG-SHUN.** 50 Yools.—A village supplied with water from wells; road good. Cultivation depends on rainfall.

**TING-GA-YEE.** 50 Yools.—A village supplied with water from wells; road good.

**WANG-KHOO.** 70 Yools.—A village supplied with water from wells. The road generally lies through a valley, but leads across the hills in some places.

**SHOOGOOSHUN.** 70 Yools.—A village supplied with water from wells; road good. Close to the village is a stream. In this place are made good knives, scissors, and steels for striking fire from flints.

**JEESHUN.** 60 Yools.—A village supplied with water from wells; road good.

**FINGYOO.** 50 Yools.—A village supplied with water from wells; road good.

**JAI-SHOO-SHUN.** 80 Yools.—A village supplied with water from wells; road good.

**LINGSHEE.**—A village supplied with water from wells. The road leads through a valley, at the bottom of which flows a small stream; this stream is crossed by a bridge.

**RING-YEE.** 40 Yools.—A village supplied with water from wells. The road runs through a valley, the hills enclosing which are not of a rocky nature.

**KHOO-GOO.** 60 Yools.—A village supplied with water from wells; road good. Numerous artificial streams leading out of the main stream intersect the road and have to be crossed on this march.

**JOO-JING.** 50 Yools.—A village supplied with water from wells; road good.

**KHOON DOONGSHUN.** 35 Yools.—A village supplied with water from wells; road good.

**FING YUNG-FOO.** 60 Yools.—A village supplied with water from wells; road good.

**SEE-SOONG-YEE.** 60 Yools.—A village supplied with water from wells; road good.

**KHOOMA.** 70 Yools.—A village supplied with water from wells; road good.

**DINGSHEE.** 80 Yools.—A village supplied with water from wells; road good.

**BAI-SHUNG.** 80 Yools.—A village supplied with water from wells; road good.

**FIN-JOO-LING-JING.** 70 Yools.—A village supplied with water from wells; road good.

**YOONG-JI-SHUN.** 70 Yools.—A village supplied with water from wells; road good.

**SAI-FOO-DEE.** 70 Yools.—A village supplied with water from wells; road good. Tea is brought here for sale from Jing-nun, Khoo-nun, &c.; but the Kook tea, which is the best of all teas, sells in Beejeen.

**TOONG-GUN.** 70 Yools.—A town situated on the right bank of a large river, which is called after the place the Toong-gun river. This river is 5 yools broad and of a sufficient depth to float large vessels. It flows from north to south. In the town there are wells.

**KHOO-EE-MYOO.** 40 Yools.—A village supplied with water from wells. Here there is a very large temple, from which the village derives its name; road good. On the road fruit trees, white poplars, and willows are seen.

**KHOO-A-JOO.** 50 Yools.—A village supplied with water from wells; road good.

**DOO-AI-NUN-SHUN.** 50 Yools.—A village supplied with water from wells; road good.

- LING-TOONG.** 80 Yools.—A village supplied with water from wells; road good. Close to this village is a mountain where there is a hot spring. Reservoirs have been constructed to store the water, bathing in which is efficacious in removing itch. From this water no smell of sulphur is perceived. “Ling” in the Chinese language means hot, and “toong” means copper.
- SHING-UN-FOO.** 50 Yools.—A large city supplied with water from wells. Road good. In this place there are many mosques of Toongunees, which is the general name applied to all Mahomedans residing in China. The derivation of this name is probably from the fact that Mahomedans at first settled themselves in the town of Toongun, of which mention has been made above.
- SHUN-YUNG-SHUN.** 50 Yools.—A large city situated on the left bank of the river. It is supplied with water from wells; road good, and lies along the left bank of the river, which flows from the north to the south. There are two or three hundred large boats with sails on this river.
- LEE-SOO-WUN.** 70 Yools.—A village supplied with water from wells; road good.
- CHUN-JOO.** 40 Yools.—A village supplied with water from wells; road good.
- YOONG-SHOO.** 90 Yools.—A village supplied with water from wells; road good.
- KING-JOO.** 70 Yools.—A village supplied with water from wells; road good.
- CHAN-GAO.** 80 Yools.—A village supplied with water from wells; road good.
- WOOA-EEZA.** 45 Yools.—A village supplied with water from wells; road good.
- JEEN-JOO.** 55 Yools.—A village supplied with water from wells; road good. There is some rising ground here.
- BI-SHOO-EE.** 70 Yools.—A village supplied with water from wells; road good.
- FING-LUNG-FOO.** 70 Yools.—A town supplied with water from wells; road good.
- WA-TING.** 90 Yools.—A village supplied with well water. The road is stony, and leads through a valley in which there is a small stream flowing from west to east.
- LOONG-DAI-SHUN.** 50 Yools.—A village supplied with water from wells. For the entire distance of this stage the road traverses a mountain pass: it is stony, but passable for wheeled conveyance.



JINK-NING-JOO. 90 Yools.—A village supplied with water from wells; road good.

JING-JA-EE. 90 Yools.—A village supplied with water from wells; road good.

KHOO-NING-SHUN. 90 Yools.—A village supplied with water from wells; road good.

SHEE-KOONG-YEE. 60 Yools.—A village supplied with water from wells; road good.

IN-DING-SHUN. 60 Yools.—A village supplied with water from wells; road good.

JING-KOO-EE. 60 Yools.—A village supplied with water from wells; road good.

JING-SHOO-EE. 70 Yools.—A village supplied with water from wells; road good.

JOO-ZOO-YEE. 60 Yools. A village supplied with water from wells; road good.

LAN-JOO. 50 Yools.—A town supplied with water from wells; road good. This town is on the right bank of a river running from west to east. The river is crossed by a bridge-of-boats; over one hundred boats have been used in the construction of the bridge.

SHA-GEEN-YEE. 50 Yools.—A village supplied with water from wells; road good.

KOO-SHOOEE. A village supplied with water from wells. The road runs through a valley, and in one place leads over some rising ground.

KHOON-JING-ZA. 50 Yools.—A village supplied with water from wells and also from a stream; road good.

JOO-UN-LANG. 70 Yools.—A town supplied with water from wells and streams. At this place there are many flour mills, and musk pods of the best kind are also obtained here; road good.

OO-SHEEN-YEE. 30 Yools.—A village supplied with water from wells; road good.

CHA-KOOEE. 40 Yools.—A village supplied with water from wells; road good.

JING-CHANG-YEE. 50 Yools.—A village supplied with water from wells; road good.

KHUSHOONG. 60 Yools.—A village supplied with water from wells; road good.

GOO-LANG-SHUN. 30 Yools.—A village supplied with water from wells. The road passes through a valley, the hills forming which are covered with soil.

JING-BUN-YEE. 60 Yools.—A village supplied with water from wells; road good.

DAKH YUH. 40 Yools.—A village supplied with water from wells; road good.

LANG-JOO. 30 Yools.—A large town supplied with water from wells; road good.

DOO-LANG. 50 Yools.—A village supplied with water from wells; road good.

SHAH-KHUH. 40 Yools.—A village supplied with water from wells; road good.

YOONG CHANG. 70 Yools.—A village supplied with water from wells; road good.

SHOO-YEEHOOT-RA. 70 Yools.—A village supplied with water from wells; road good.

SHAKOO. 50 Yools.—A village supplied with water from wells; road good.

SHING KHA. 40 Yools.—A village supplied with water from wells; road good.

SHUN DUN. 40 Yools.—A village supplied with water from wells; road good.

DOON-LOO. 40 Yools.—A village supplied with water from wells; road good.

KOO-CHEEN-ZA. 30 Yools.—A village supplied with water from wells; road good.

KUNJOO. 40 Yools.—A large town supplied with water from wells; road good.

SHAH-JING-YEE. 50 Yools.—A village supplied with water from wells; road good.

FOO-YEE. 60 Yools.—A village supplied with water from wells; road good.

GOOTEE. 40 Yools.—A village supplied with water from wells; road good.

KHUCHOO-UN. 50 Yools.—A village supplied with water from wells; road good.

SHUNKOO. 50 Yools.—A village supplied with water from wells; road good.

- YUN-CHEE. 30 Yools.—A village supplied with water from wells; road good.
- FUN-JING-ZA. 40 Yools.—A village supplied with water from wells; road good.
- LUNG-SHOOEE. 60 Yools.—A village supplied with water from wells; road good.
- SOO-JOO. 40 Yools.—A large town supplied with water from wells and streams; road good. This is the first Chinese town which a traveller reaches on his way from Kashghur to Beejeen, and from here commences the Chinese language.
- JAI-GOO-OW-WUN. 70 Yools.—A village supplied with water from wells; road good. One of the entrances of the wall which surrounds the entire territory of China is close to this village.
- KHOO-YUKHOO-YUFOO. 90 Yools.—An oortung or customs post situated in a bare plain; it is supplied with water from wells; road good. It is said that the tomb of Sa'ad, the son of Wukas, is situated there.
- SHALEE. 110 Yools.—Also an oortung supplied with water from wells; road good.
- DARTOO. 90 Yools.—A village supplied with water from wells; road good.
- SUN-DA-GOO. 50 Yools.—A village supplied with water from wells; road good.
- FOO-LOON-JEE. 90 Yools.—A village supplied with water from wells; road good.
- SHOO-KUN. 90 Yools.—A village supplied with water from wells; road good.
- UN-SHEE. 70 Yools.—A village supplied with water from wells; road good.
- BEE-DOONG-ZA. 90 Yools.—An oortung supplied with water from wells. The road is stony; the surrounding country is a desert.
- JOON-LOO-YOON-ZA. 70 Yools.—Also an oortung supplied with water from wells; road good.
- DA-CHOON-ZA. 80 Yools.—Also an oortung supplied with water from wells; road good.
- MA-LINK-JING-ZA. 70 Yools.—Also an oortung supplied with water from wells; road good. The country is rather hilly.
- SHUNG-SHUNG-SHA. 80 Yools.—Also an oortung supplied with water from wells; road good.

SHAH-JOON-ZA. 90 Yools.—Also an oortung supplied with water from wells; road good. Country a level desert.

KOO-SHOOEE. 80 Yools.—Also an oortung supplied with water from wells; road good.

GUZNEE-DOONG. 140 Yools.—An oortung supplied with water from wells; road good.

CHANG-LUN-SHOOEE. 70 Yools.—An oortung supplied with water from wells; road good.

KHALOON-GUN. 80 Yools.—An oortung supplied with water from wells; road good.

KUMOOL. 70 Yools.—A town supplied with water from wells. Here the Turkish language is spoken. This town was in the possession of the Chinese before they took Yarkund and Kashghur.

SOO-MA-KI-GHOO. 70 Yools.—A village supplied with water both from wells and streams; road good.

TOO-GHA-CHEE. 70 Yools.—A village supplied with water from wells; road good.

YA-ZA-CHOO-UN. 80 Yools.—An oortung supplied with water from wells; road good.

LOO-DOONG. 90 Yools.—An oortung supplied with water from wells; road good, but stony in places.

OO-TOON-GOO-ZA. 70 Yools.—An oortung supplied with well water; road good.

OOTUR EGARMA. 90 Yools.—An oortung supplied with well water; road good.

KOOSH. 140 Yools.—An oortung supplied with well water; road good.

KOO-SHOO-EE. 80 Yools.—An oortung supplied with well water; road good.

CHIK-TUM. 60 Yools.—An oortung supplied with well water; road good.

FIJAN. 90 Yools.—An oortung supplied with well water; road good. This oortung is situated in a plain, and is in the territory of Toorfan.

LUM-CHEEN. 70 Yools.—A village belonging to Toorfan, supplied with water from wells; road stony.

SUNGUM. 90 Yools.—A village belonging to Toorfan, supplied with water from wells; road stony.

- TOORFAN.** 90 Yools.—An ancient city. A Chinese customs officer or Umban is stationed here; the Hakim is a Mahomedan. Old Toorfan, now deserted, is situated at a distance of 50 yools from Toorfan, towards the last stage Sungum. Old Toorfan is styled the city of Dukeeanoos.\* It is said that the Cave of the Seven Sleepers is situated at the distance of 20 yools south of old Toorfan.
- BOO-GHAN.** 70 Yools.—An oortung supplied with water from wells; road good.
- TOOK-SOON.** 60 Yools.—A station and village supplied with water from wells; road good, but rather stony.
- SOO-BA-SHEE.** A station among hills. A stream flows here. Road good; country rather hilly.
- I-GHUR-BOO-LAK.** 60 Yools.—A station in the hills supplied with water from wells; road stony and passes through a valley.
- KUMOOSH-AK-MAR.** 130 Yools.—A station in the hills supplied with water from springs; road stony and passes through a valley.
- KURAK-SEEN.** 90 Yools.—A station by the side of the road supplied with well water; road stony and runs through a valley.
- OO-SHAK-TAL.** 150 Yools.—A station in the hills supplied with water from a stream; road stony.
- TABIL-GHOO.** 90 Yools.—A station among the hills supplied with water from wells and streams; road good.
- KURA-SHUHUR.** 90 Yools.—A city inhabited by Kalimaks; water supply from streams; road good. It is situated on the left bank of a river flowing from east to west, which is navigable by small vessels. At this place there is a Chinese customs officer; the Governor is a Kalimak, who bears the title of "Ji-sun."
- BASH-EER-KIM.** 90 Yools.—A station; water supplied from streams. Travellers proceeding from Beejeen to Kashghur have the river on their left; the river runs southwards. Road stony and lies between hills.
- KOOR-LA.** 40 Yools.—A village. Here is a Hakim, and also another officer called a Reshk-agma who is inferior in rank to a Hakim. At this place are flowing streams; the road runs for the most part between hills, but in one place crosses a hill of no great height.
- KURA-SOO.** 70 Yools.—A station supplied with water from streams; road good.
- CHUR-CHEE.** 140 Yools.—A station situated in Boogur territory, supplied with water from streams; road good.

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\* The Emperor Decius.

- CHUDIR.** 160 Yools. A village supplied with water from streams; road good.
- YUNGEE HISSAR.** 60 Yools.—A village supplied with water from streams. The road passes through forests of tooghrak trees, the wood of which is used as fuel and burns well.
- KUMOOSH TOORASH.** 110 Yools.—A station and also a village of about 500 houses. Tooghrak trees found here. The village is a dependency of Boogur.
- ABAD.** 80 Yools.—A village subject to Boogur; water supply from streams; road good.
- YUKAH.** 140 Yools.—A village subject to Boogur; water supply from streams; road good.
- KOOCHA.** 80 Yools.—A town; water supply from streams. It is situated on the left bank of a river, which runs to the south. The river is crossed by means of boats. Road rather stony.
- KIZIL.** 160 Yools.—A station; water supply from streams; road stony and runs between mountains; country hilly.
- SI-RUM.** 40 Yools.—A town; water supply from streams; road good. A river which is fordable crosses the road, running to the south.
- BA-EE.** 80 Yools.—A town; water supply from streams. The town is on the right bank of the river which runs to the south; road good.
- OON-BASH.** 60 Yools.—A station; water supply from streams; road good. A fordable river running towards the south crosses the road.
- BUK-A-REEK.** 70 Yools.—A station; water supply from streams; road good.
- KURA-YOOL-GHUN.** 40 Yools.—A station; water supply from streams; road stony, and runs through a valley.
- JAM.** 40 Yools.—A station; there are also a few houses here inhabited by peasants; water supply from streams; road good. There are forests of tooghrak trees.
- AK-SOO.** 70 Yools.—A well-known town where there is a Chinese Customs Officer and also a Mahomedan Hakim. Water supply from streams; road good and crosses a stream. The town of Eela, which before the Chinese rule was the capital of the Kalimaks, is 15 days' journey from Ak-soo in a north-westerly direction. Eela is a Chinese cantonment. The officer of highest rank in that town is called the 'Jungjoo.' Eela contains about one hundred thousand soldiers. Sixty days' journey north of Eela is the country of Yuldooz inhabited by the Toorah Kalimaks. It is said that there is a mountain on the north of Yuldooz which forms the boundary of the

inhabited portion of the world. On the west of Eela there is a large lake named Is-ghi-kool, which forms the boundary of the Chinese dominions. The country inhabited by the Cossack tribes intervenes between Eela and the Russian territories. Eela was originally the name of a river which flows from the east to the west. On the bank of that river, at the distance of a few yools from it, are the ruins of a city. There is another city at the distance of a day's journey from the above river, which contains the tomb of Tooghlook Timoor Khan, descended from the Khans of the Chughtaee Moguls, who embraced the Mahomedan faith. At present Eela comprises two cities, one called "Ghoolja," where the Mahomedans reside, and the other Kooruh, which is a Chinese cantonment. The Jungjoo, a Chinese Officer in Supreme Command over the Mogul and Kalimak countries, resides here. The distance between the cities of "Ghoolja" and Kooruh is one stage. In Eela stone is burned instead of wood. There are two kinds of this stone; the smoke of one kind has a pleasant odour but the other quite the reverse. These stones emit flames in the same manner as wood. This kind of stone is also found on the mountains situated at the distance of one day's journey from Aksoo, but in the latter place it is not used as fuel.

**KOO-BOO.** 80 Yools.—A station; water supply from streams; road good. A large river crosses the road, running towards the south, which is navigable for boats.

**YANGEE-UREEK.** 70 Yools.—A village; water supply from streams; road good. The river met in the last stage is again crossed.

**DOOCHOOT.** 170 Yools.—A station belonging to Aksoo. The road crosses a sandy plain; water supply from streams.

**YURIN-DOO.** 70 Yools.—A station belonging to Aksoo; water supply from streams. Road passes through forests of tooghrak trees.

**OOT-TOOZ-KEEMAH.** 50 Yools.—An Oortung under Yarkund; water supply from streams. The road runs through forests of tooghrak trees and reeds.

**KING-RAK.** 40 Yools.—An Oortung under Yarkund; water supply from streams. The road runs through forests of tooghrak trees and reeds.

**KOOK-CHOO.** 100 Yools.—An Oortung under Yarkund; water supply from streams. The road runs through forests of tooghrak trees and reeds.

**BAR-CHOOK.** 100 Yools.—An Oortung under Yarkund; water supply from streams. The road runs through forests of tooghrak trees and reeds.

**KOOSH-KOOP-ROOK.** 60 Yools.—An Oortung under Yarkund; water supply from streams. The road runs through forests of tooghrak trees and reeds.

**MAR-LIBASH.** 50 Yools.—An Oortung under Yarkund; water supply from streams. The road runs through forests of tooghrak trees and reeds.

**SHA-KOOR.** 50 Yools.—A Tooshgoon or halting place, situated on the right bank of the Kashghur river. It is in Kashghur territory, but there are no habitations here.

**AK-CHUKIL.** 110 Yools.—Halting place; no houses. The road lies through forests of tooghrak trees.

**YEE-MEESH.** 60 Yools.—Halting place; no houses. The road lies through forests of tooghrak trees.

**TOOKH-TAL-GHUN.** 60 Yools.—Halting place; no houses. The road lies through forests of tooghrak trees.

**YANGEE-ABAD.** 90 Yools.—A post station or Lungur; water supply from streams. It belongs to Kashghur. The road runs through tooghrak forests.

**FAIZABAD.** 50 Yools.—A large village, containing one thousand houses belonging to Kashghur; water supply from streams; road good and leads over level country.

**KEE-MA-BOOEE.** 50 Yools.—A halting place. There are a few houses here belonging to the ferry boatmen. Travellers for Kashghur here cross the Kashghur river. Road good.

**ABAD.** 70 Yools.—A village belonging to Yarkund; water supply from streams; road good.

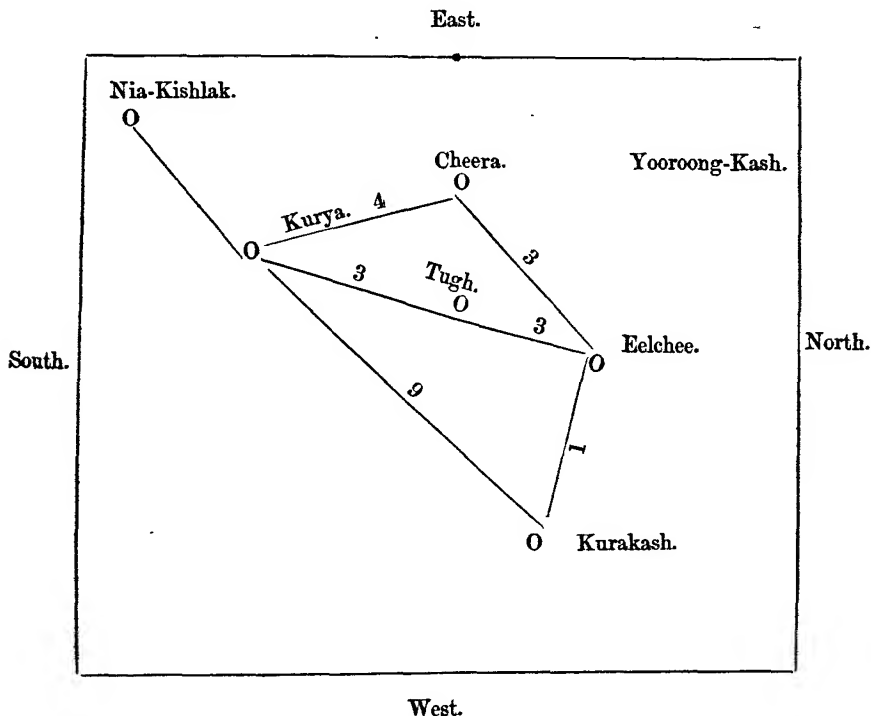
**KASHGHUR.** 30 Yools.—The latitude of this city is a little over 40 degrees north.

Mullah Nuzur Mohummed represents the general direction of the road from Kashghur to Beejeen to be easterly. He visited Beejeen in the 60th year of the reign of Eezeen Khan. From that date to the present time, which is the commencement of the year 1228 A.H., a period of about 30 years has elapsed. The Mullah and Akhoond Tahir of Toorfan, who had also visited Beejeen, assert that the Khan (Emperor) of China was of the Kurakhuta tribe. One of the ancestors of Eezeen Khan, who was a Minister of the Emperor of China, rebelled and claimed the empire. After a protracted war the kingdom and the country were divided between these two. The Khan of Kurakhuta still resides in one of the towns of China, but at a great distance from Beejeen.



"Yool" in the Turkish language means simply a road, but it is now used as a measure of distance. Some say a yool is 360 koolach, a koolach being equal to two Shahjehanabad yards. Others again assert that a yool is equal to 360 yards. At any rate a distance of 70 or 80 yools is a pretty fair journey for one day. Khootun is the name of a country consisting chiefly of sandy deserts. The ass, camel, and yâk are found there in a wild state, also the musk-deer. The desert camel has two humps, and is very swift. The country of Khootun contains six cities, the largest of which is Eelchee, where the Chinese Umban and also the Mahomedan Hakim live.

The position of these cities with regard to each other is shown on the following sketch :—



The figures on the sketch show the number of days' journey between the several towns.

Yarkund is situated to the west of Eelchee, rather towards the north, at a distance of eight days' journey; the road lies throughout over a sandy plain, stony in parts. The following are the stages from Eelchee to Yarkund—Zawa, Peealma, Mojee, Gumah, Choolak, Loohook, Poostkam, Yarkund.

## STAGES FROM KASHGHUR TO KOOKAN.

**KASHGHUR.**—Kashghur, pronounced Kashkar, is a well-known city, and has been already described. It possesses a citadel, the defences of which are of mud. The town is entered by four gates. Ordinary bazars are held within the city on Fridays, but the horse fairs take place outside the walls. A large number of horses, principally of the Kurghuree and Cossack breeds, all geldings, are brought for sale; the price of these animals varies from 20 tungahs to 1 yamboo. Mules of the best breed are owned by the principal men of Kashghur, both among the Natives and the Chinese. The Chinese breed mules by crossing cattle and horses, the females of either species being put to the males of the opposite: another breed is produced by putting a cow to a donkey. I did not myself see this last breed, but heard of their existence from trustworthy informants. It is said that mules of this description are admirable for draught; they have no horns. A male mule, the sire of which is a horse and the dam a cow, always resembles the sire; the female progeny, in a similar case however, takes after the dam.

All classes of the Chinese residents of Kashghur live in a separate quarter outside the city called Goolbagh. Kashghur is garrisoned by a much larger force of Chinese troops than Yarkund. While there are not more than one or two thousand men in the latter city, the garrison of the former consists of some five or six thousand.

**KEECHUK-UNDJAN.** W. slightly N. 5 hours' journey.—The camping ground is on the bank of the Kashghur river; no village. Firewood and forage procurable; several "Kishlaks" or villages on the way.

**KOOHNA.** W. slightly N. 6 hours' journey.—Formerly a Chinese station; road good.

**A STATION WITHOUT NAME.** W. slightly N. 3 hours' journey.—In the vicinity of the station are a few peasants' huts. Here passports are examined before travellers are allowed to proceed. Passports are thus obtained. A traveller has first to procure written security from a Bayan or merchant, which he delivers to the Mahomedan Hakim, who hands it over to the Chinese Umban, and this latter functionary, keeping the original document, furnishes the

traveller with a translation of it in Chinese. The form in which the documents are written is as follows:—"The bearer is a traveller without any outstanding liabilities; I hold myself answerable for any claim against him after his departure." Natives of the country not being permitted to quit it, it has become necessary to establish the passport system. A few Chinese live at this station, but beyond it there are no houses.

**KUNCHUGHLIK.** W. 4 hours' journey.—A halting place in the desert at the foot of a hill; forage and firewood procurable; water from a stream; mountains on both sides of the road in the distance.

**KIZIL-OO-YEE.** W. 8 hours' journey.—Here there is only one mud hut, near which was a Kirghiz encampment. Forage and firewood procurable in small quantities. The water here was frozen. For the first half of the stage the road leads over hills, but the second half is level. Numerous encampments of Kirghiz seen from the road.

**SHOOR-BOOLAK-KOORGHOOSHIM.** W. slightly N. 3 hours' journey.—Lead found here; the mines are worked by the Kirghiz, who trade in this metal; one of their encampments is in the neighbourhood; firewood and forage procurable; water from a stream. Road generally level, but occasionally over rough ground. "Boolak" means in Turkish a spring, and "Koorghooshim," lead.

**SHOOR-BOOLAK-MULLA-CHUP.** W. 4 hours' journey.—Firewood, forage, and water abundant. The road leads over hilly country.

**OOK-SALoor.** W. slightly N. 7 hours' journey.—Firewood, forage, and water abundant; road leads over hilly country. Every here and there are open places suitable for camping grounds. The word "Ook" signifies an arrow and "Saloor" an archer.

**DOWAN-I-MUZAR.** W. slightly N. 2 hours' journey.—Also called Dowan-i-Ook-Saloor. The road ascends continuously to the summit of this pass, which is, however, of no great height. At the top of this 'Dowan' or Pass is a burial place of the Kirghiz.

**SHOOR-BOOLAK-KEECHUK.** W. slightly N. 5 hours' journey.—Water, forage, and firewood abundant. A few spots suitable for camping grounds are passed on this stage.

**YUSA-KEECHUK.** W. 4 hours' journey.—Situated on the banks of a stream which flows into the Kashghur river: the water was about up to the stirrups of my horse. "Yusa" means level, flat, and "Keechuk" 'a ferry' in Turkish. Road good; several spots suited for camping ground are passed.

**SURKUMOOSH.** W. 4 hours' journey.—Water, forage, and firewood abundant; numerous camping grounds passed. Road good.

**SEEMEEZ-KHATOON.** W. 4 hours' journey.—A good camping ground.

**YUNGHEEN.** W. 9 hours' journey.—About a mile to the right of the road is seen a mountain called the Koh-i-kaf. The Kashghur river is crossed by a ferry on this stage. Firewood abundant near the ferry house. On a hill near the bank of the river are some ruins, said to be the ruins of the Nukaruh Khanuh of Afrasiab; hence the place is called Nukaruh Chaldee. Firewood abundant in the neighbourhood, forage scarce, country hilly. At Yungheen is a Kirghiz encampment: water supply from streams, forage abundant. For this stage the road leads through valleys.

**TOOKAEE BASHEE.** N.W. 7 hours' journey.—This place is situated in a valley to the right of the road; water supply from streams. Forage scarce. There is found in abundance the common willow, the wood of which is exported to Wudal Teeruk. Road over hilly country; from this place we began to experience heavy snow-storms

**STAGE WITHOUT NAME.** W. slightly N. 5 hours' journey.—On this march we lost our way, and owing to a heavy snow-storm were unable to find the road. We encamped accordingly on a hill side, where there was neither water, forage, nor firewood: the streams met on the road were frozen. Here was a Kirghiz encampment.

**DUHNUH-I-DOWAN IKKEEZUK.** First half E., second S. 4 hours' journey.—“Ikkeezuk” in Turkish means twins, and is applied to this place from the fact of there being here two mountains close to each other. Water from springs. Forage is scarce. Firewood not procurable. The road for this stage lies between mountains.

**A STATION WITHOUT NAME.** N.W. 8 hours' journey.—Situated between the two mountains named Dowan Ikkeezuk. Water, forage, and firewood unprocurable. Road hilly. The height of one mountain which we passed must have been about one and half hours' journey.

**KOOKSOO.** W. 4 hours' journey.—The name of a spring which is the source of the Kashghur river. Road hilly and leads over the second Dowan Ikkeezuk, which is equal in height to the first. We crossed the frozen surface of the Kooksoo, on the right bank of which is another mountain higher than the Ikkeezuk.

**DURWAZUH-I-DOWAN-TEEZUK.** W. slightly S. 3 hours' journey.—After the descent from the mountain on the bank of the Kooksoo, the valley becomes narrow and lies between high mountains. Through this valley flows a stream which, after being joined by many others, finally flows into the Seer river near Undjan. Firewood and forage not procurable. Road for its whole length hilly.

**DAMUN-I-DOWAN-TEEZUK.** N. slightly W. 3 hours' journey.—  
Forage and firewood not procurable. Water from streams. The road runs between mountains.

**URCHULIK.** N. slightly W. 10 hours' journey.—Situated in a valley. Firewood abundant. Urchuh trees in profusion. Water from a stream. The ascent of the Dowan Teezuk is a two hours' journey, and the descent eight hours. From the mountain a road leads in a southerly direction to Sur-i-kool, which is distant some three or four days' journey. During the hot season the road by Teezuk is impassable on account of the swollen condition of the streams, and at this time travellers are compelled to take a circuitous route by mountain paths. Though we experienced snow-storms from Kunchugh-leek it was from the entrance to the Ikkeezuk Pass to this place that we were exposed to their full severity; the snow lay in places to a depth equal to the height of a man and occasionally twice that depth. A hundred Kirghiz were hired by us to make the road passable for the caravan by pressing down the snow till it presented a hard surface. Kirghiz encampments are found at this place during the hot season.

**YUMAN KIZ.** First half of the road to the N.W. and the remainder to the W. 9 hours' journey.—This is the name of a sub-tribe of the Kirghiz, who have an encampment here. The place is situated between two mountains; some cultivation here. Water and forage procurable, but no firewood. Road lies in a valley with a general descent. Water from a river. About half way we came upon a Kirghiz encampment in a valley.

**HALTING PLACE WITHOUT NAME.** W. 5 hours' journey.—  
Halted at a Kirghiz encampment. Water, forage, and firewood abundant. The road still lay through the same valley with a general descent.

**HALTING PLACE WITHOUT NAME.** W. 2 hours' journey.—  
A Kirghiz encampment with some cultivation in its vicinity. Road level. Firewood and forage abundant. Water from a stream.

**MUZAR-I-GOOMBUZ.** W. slightly N. 8 hours' journey.—At this place is a building surmounted with a dome, in the vicinity of which are tombs of the Kirghiz. An encampment of the Yumansur section of the Kirghiz found here. Water supply from springs: firewood and forage abundant; road hilly and strewn with flints; several Kirghiz encampments were seen on this stage.

**GOOLSHUN.** W. 5 hours' journey.—An elevated plateau, well wooded; among the trees are the jujube, the pomegranate, and others.

Exd.—T. Y.

Firewood and forage abundant; water from a stream. The stream which flows from Urchulik divides a little beyond this place, one branch emptying itself into the Subz River to the left of the road.

**DAMUN-I-DOWAN CHOOGHOOR CHOOK.** First half of the road W. slightly N. remainder S., 4 hours' journey.—Kirghiz encampment in the neighbourhood. A stream runs towards the north. Firewood and forage scarce. Road through a rocky valley.

**ZER-TUPPA.** W. 9 hours' journey.—Halted at this place, was unable to ascertain its name. Kirghiz encampment in the neighbourhood; springs above the Tuppa, where forage and firewood were procurable. Heavy snow on the Chooghoor Chook Pass; to the highest point of the pass was some  $2\frac{1}{2}$  or 3 hours' journey, whence the descent commenced: on this part of the journey also much snow fell; one of my horses and several belonging to the caravan died.

**LUNGUR.** W. 4 hours' journey.—Name of an uninhabited place. Firewood and forage scarce. Water supply from a stream. Road over level country.

**HALTING PLACE.** W. slightly N. 5 hours' journey.—Halted at this place which bears no name. Firewood, forage, and water procurable. Road over level country. Good camping ground.

**MADOO.** W. rather N. 3 hours' journey.—Here is a sheet of water surrounded by trees. Encampment of the Yoowash, a sub-tribe of the Kirghiz, in the neighbourhood. Firewood, water, and forage procurable. Passed several Kirghiz encampments on the road. Surrounding country level. From this place we left the mountainous region.

**OOSH.** W. rather N. 3 hours' journey.—A populous place from which commences the territory of Furghanuh. Road over level country. Passed several encampments of Kirghiz, subjects of Oosh. All the Kirghiz between the Oortung of Kashghur and Koorghooshim are subjects of Kashghur, that is to say, they take for sale in that city firewood, charcoal, &c. These Kirghiz are not compelled to furnish themselves with Chinese passports when leaving Kashghur territory, but are free to come and go as they please. They are all Chinese subjects. Those tribes, however, between Koorghooshim and Oosh are subject to the Ruler of Kookan. They are generally wealthy, and own large numbers of horses and sheep. During the time of Nurboota Bee they were given to highway robbery, but his son and successor, Alum Khan, took severe measures with them, and from that time the roads have been perfectly safe.

The city of Oosh is said to have been the capital of Solomon. It is abundantly supplied with water from streams. The Governor of

this town, who is appointed by the Ruler of Kookan, is named Joonai, and the Kazee, Mahomed Yar, otherwise known by the name of Mukhdoom. This latter was a former pupil of the writer.

The tomb of Asoof-i-Birkheea, the Minister of Solomon, is here shown. I visited it and found it to be of great extent. On the hill where Solomon's throne is said to have descended, a building surmounted by a dome has been erected. During the spring, crowds of pilgrims of various nationalities assemble from the surrounding countries to visit the throne of Solomon. The spot is on the western side of the town of Oosh. Weekly markets are held on Tuesdays. Mosquitoes are very numerous here in the spring. In the hot season the inhabitants sleep on elevated platforms.

Two days' journey from Oosh to the north-west is the town of Numungan, famous for its fruit. Undjan, the former capital of Furghanuh, is three days' journey from Oosh in the same direction, but rather more to the north. Oomar Sheik Mirza, father of the Emperor Baber, resided in this town. Undjan is but a moderately populous town now.

**URWANUH.** W. slightly N. 8 hours' journey.—A large village inhabited by Ghulchas, as the inhabitants of Budukhsan are called. Near the village are gardens. Hills at a distance on both sides of the road, which lies through level country. Numerous encampments of the Kirghiz and herds of mares passed. The road from Oosh to the other towns of Furghanuh are passable for wheeled conveyances.

**MING TUPPA.** W. 3 hours' journey.—A large village with extensive pasturage in its vicinity. It is inhabited by Toorkomans and members of the Kubchak tribe, who occupy these grazing grounds during the spring and summer. There are about 10 or 12 thousand families of these tribes, all in good circumstances. The men are handsome, well dressed, and make good soldiers, entirely opposite in all respects to the Kirghiz, who are generally poor, unprepossessing in appearance, and without martial qualities.

**LOOLEEKHANUH TUGURMABASH.** W. 3 hours' journey.—A village to the north of which at the distance of one day's journey is the town of Undjan. To the north also is a place called Koobuh. At the distance of one fursukh from the road is an encampment of the Kirghiz and Kalimak tribes; the latter in this place profess the Mahomedan religion.

**KOOPROOK.** W. rather N. 5 hours' journey.—Road good. Several villages are passed on the way. Near Kooprook is a stream crossed by a bridge.

**MOORGHAN.** W. rather N. 6 hours' journey.—Pronounced Moorghulan. A large town in the territory of Furghanuh. Here is the tomb of a certain king named Sekundar, which is supposed to be that of Alexander the Great. This is a handsome town, and the inhabitants are courteous in demeanour. The Governor is a son of the Ameer of Kookan. Silk is produced here in large quantities, as also shawl-wool, called in Persian "Koork" and in Turkish "Tibüt." Shawls are also woven here, but not equal in quality to those of Cashmere. The town is defended by a mud wall, which is now in ruins. A lofty and substantially built minaret has been constructed in the centre of the town.

**AK BEG.** W. slightly N. 5 hours' journey.—There are many villages on the road to this place, but I travelled across country.

**KURAK KHUTAYEE.** W. slightly N. 4 hours' journey.—A village inhabited by Mahomedans. We travelled across country, but saw to our left numerous villages. Two roads lead from Moorghulan to Kookan, one of them across country, and the other passing by towns and villages.

**KOOKAN.** W. slightly N. 8 hours' journey.—Kookan, written Khookan, is a large city undefended by fortifications. It dates from the time of Nurbootah Bee, before which it was no more than a village. Streams flow through all the streets of the city. The name of the present Ameer is Oomar Khan. Two years previous to this date, 1228 A.H., his elder brother, Alum Khan, the then Ameer, had, by his continued oppressions and vexatious exactions, caused great discontent throughout the country, and especially incurred the resentment of his troops, who, leaving him at Tashkend, deserted in a body to Kookan and elected Oomar Khan as Ameer. Alum Khan shortly afterwards proceeded alone to Kookan in the belief that he would be able to regain possession of his capital without opposition. He was, however, killed before he could reach that city. He and his brother Oomar Khan were sons of Nurbootah Bee.

In the army of the Ameer of Kookan are 10,000 horsemen, who receive lands and villages in return for their military services. They are unable to keep the field longer than two months at a time, for which period the supply of provisions which they bring from their own homes generally lasts. The Ooloos, or militia, number some 30,000 men, but, receiving no pay from the State, they can only be kept absent from their homes about one month in the year. Subject to Kookan are the following tribes, *viz.*, the Kirghiz, Toorkoman, Kubchak, Ming, and Kurak. Most of the troops are armed with spears, and what fire-arms they have are matchlocks. Belonging to



Kookan are the towns of Oosh and Numungan, already described, Kasan and Choos, each of which is a day's journey from Numungan, Undjan, Moorghulan, Kan-i-badam, Isfuruk, and Khoojund. Except Choos and Numungan, all these towns are situated on the left bank of the river Seer, which is another name of the Jihoon (or Oxus). On the right bank of the Seer are the Undjan hills, covered with verdure and fruit-bearing trees, also the towns of Shahrookheea, Tashkund, Siram, Kula'a-i-Toorkistan. The province in which Tashkund is situated is known as Toorkistan; the ancient name of the city was Shash. It is surrounded by extensive plains, and below it flows the river Chirchik. North of the Undjan hills, and adjoining the Russian territory, are vast tracts inhabited by the Kuzak and Kurakooleak tribes. The chief town of the Khans of these tribes is Boolghar, now called Kizan, which is in possession of the Russians. To the west of these plains is the Black Sea, and on the east, the Chinese territory. At the present day the Kuzaks have no supreme head, but are governed by various petty Chiefs or Tooruhs.

Oomar Khan issues a coinage of his own in Kookan. One tunguh consists of sixteen pools, each equal in weight to about two mashuhs. One tila of Bokhara is considered in Kookan to be equal in value to 150 tungahs of their coinage. This tunguh is a copper coin plated with silver.

The Khootbuh is not read in the name of any Sovereign. Kookan and Bokhara, though professedly at peace, are really on bad terms, the former refusing to acknowledge its subjection in any way to Bokhara. Turkish is the language of the country, though the townspeople are also able to converse in Persian. Mirza Yoosoof Khoojundee is the head official of the Ameer, and is in fact the Prime Minister; next to him in rank is one Mirza Ismutoollah. The former conceived a great friendship for me, and tried to induce me to make a prolonged stay in Kookan by offering me the post of Principal in the College at that place.

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## ROUTE FROM KOOKAN TO SUMURKUND.

**BEESH-UREEK.** W. slightly N. 8 hours' journey.—A village of Kookan. A weekly bazar is held here on Mondays. Numerous villages are passed on the road.

**SHAHBIRDEE.** W. slightly S. 1 hour's journey.—A village. Weekly fairs held on Tuesdays.

**KAN-I-BADAM.** W. slightly S. 1 hour's journey.—A populous place situated at the foot of a hill which rises to the north-west of the town. Numerous streams in the vicinity. In former times an immense quantity of almonds were grown here. Road good; villages on the road numerous.

**MAHRUM.** W. slightly S. 4 hours' journey.—A village surrounded with a mud fortification, situated about a bow-shot from the Seer river on its left bank. The course of that river is towards the west.

**KHOOJUND.** W. slightly S. 7 hours' journey.—A well-known town situated on the left bank of the Seer some two or three bow-shot from the river, and surrounded by a mud fortification. Fruits of various descriptions and of excellent quality are produced here. The people are intelligent and agreeable in their manners; their language is Persian, though Turkish is also generally understood and spoken. In travelling to this place we followed the high road along the left bank of the river.

**AKTUPPUH.** S.W. 2 hours' journey.—A village with a mud fort. We crossed the Khoojund river by a bridge some half a fursukh from the town: the river alluded to is not the Seer.

**AKSOO.** S.W. 3 hours' journey.—A village near which is a stream. The territory of Kookan terminates here.

**KOORKUT.** S.W. 2 hours' journey.—A village with a mud fort in the territory of Ooruh Tuppuh, which here commences.

**OORUH TUPPUH.** W. slightly S. 8 hours' journey.—A town situated between two hills, defended by a mud fortification; the buildings of the town extend to the summit of these hills. For six years previous to the present date, 1228 A.H., Khajuh Muhmood Khan has been the Ruler of this territory. He is an inhabitant of Sumurkund and descended from Huzrut Khajuh Ahrar, and on

the mother's side claims connection with Abool Faiz Khan, the King of Bokhara: his maternal uncle was Khooda Yar Bee, an Oozbuk of the Yooz tribe, who ruled Ooruh Tuppuh as an independent Sovereign. On the death of Khooda Yar Bee, his territory was annexed by Bokhara. Alum Khan of Kookan next seized it, and left a small garrison for its defence. Taking advantage of the weakness of their numbers, Muhmood Khan attacked and gained possession of the town, after which he publicly, and by a letter to the King, declared himself to be a feudatory of Bokhara. Being a nephew of Khooda Yar Bee, and a descendant of the noble family of Ahrar, the Oozbuk tribes joined him, and as he also received the support of Bokhara, Alum Khan was unable to shake his power. He is in reality an independent Sovereign, though the Khoobuh is still read and coin struck in the name of the King of Bokhara. His troops are recruited from the Oozbuk, Yooz, and Kirk tribes in the neighbourhood of Ooruh Tuppuh, and he is said to be able to bring into the field some 15 or 20 thousand men.

**SUBAT.** W. slightly S. 5 hours' journey.—A large village in the territory of Ooruh Tuppuh with a mud fort. The road passes through the villages of Nijanee and Oorakint.

**YAM.** W. slightly S. 2 hours' journey.—A large village surrounded by mud-built defences. Bazars held every Tuesday. The territory of Ooruh Tuppuh ends here.

**KOODOOK.** W. slightly S. 8 hours' journey.—An Oozbuk encampment where we halted. "Koodook" is a Turkish word signifying a well, of which there are several here.

**DIZIKH.** W. 6 hours' journey.—Also called Jizikh. A large village almost attaining the dignity of a town, with a mud fort and surrounding walls. Abdool Russool, the brother of Hukeem Bee, is the Governor. Here lists are prepared of all merchandize proceeding from Kookan to Bokhara, and duty is levied on arrival at the latter city according to these lists.

**EELAN OTEE.** W. 2 hours' journey.—A place notorious for the number of snakes found in the neighbourhood. My visit being in the winter, I did not see many, but they are very numerous during the hot weather. The town is built in a valley. On the face of a hill to the north of the town is found an inscription carved in the solid rock, to the effect that in the year 978 A. H. the great and invincible Sultan Abdoollah Khan, with an army of 4,00,000 men of Toorkistan, Tashkund, and Kubchak, here engaged and defeated the Khans, and that the slaughter was so prodigious that for

a month the river flowed with blood instead of water. The river alluded to is a stream that flows through the valley, coming from the direction of Dizikh.

**YUNGEE KOORGHUN.** W. slightly S. 4 hours' journey.—A fortified place belonging to Dizikh, inhabited by Oozbuks. A stream flows near the village. Road leads through level country; mountains on all sides at a distance.

**BOOLAK MOOLLA CHUP.** W. slightly S. 4 hours' journey.—Here is only a spring of water; no houses.

**KHISHT KOOPROOK.** W. slightly S. 2 hours' journey.—There is here a bridge across a stream.

**KURA KILPAK.** W. slightly S. 6 hours' journey.—This village is called after the tribe of the same name, considered to be a branch of the Oozbuks. Several villages passed on the road.

**SUMURKUND.** W. slightly S. 2 hours' journey.—The river Kohuk, which continues its course as far as Bokhara, is crossed on this stage. A branch of this river flows to Duhbeed, an agreeable spot, where there are numerous gardens, about a fursukh and a half from Sumurkund. Khuleefuh Mahomed Ameen, the son of Meer Hyder, King of Bokhara, resides here.

The famous city of Sumurkund contains the tomb of the great Ameer Taimoor (or Tamerlane), a lofty building surmounted by a dome. In the interior of the tomb is to be seen a tablet of some green stone possessing a beautiful grain, the name of which is unknown. On this tablet is inscribed the genealogy of Taimoor. The dome was formerly covered with gold, which was removed by Shah Moorad Bee. The attendants at the tomb informed me that up to the time of the Emperor Mahomed Shah, of Hindoostan, they were in receipt of pensions paid by the Sovereigns of that country, which have now been discontinued, and they requested me to represent their impoverished condition to any descendant of Taimoor, who might still be alive in Hindoostan. Of the observatory erected by Mirza Oolough Beg I found only a heap of earth remained, the building having been completely destroyed by Sheebabee Khan. The tombs of Khajuh Abdoollah Ahrar, of Abdool Munsoor Matooreedee, of the author of the 'Hedayuh,' and of other great and famous men, still exist. Both the citadel and outer defences of Sumurkund are constructed of mud: there is a considerable population inside the citadel, and on the outer walls of the city are to be seen many houses. In the centre of Sumurkund is a hexagonal building, surmounted with a dome, on each side of which building a bazar is held. There are many colleges in the city; the largest is the

Khamum College, which, however, is now in a decayed and dilapidated condition. Some of these institutions are flourishing, among them the Sherenak and Tillakaree, founded by Yellung Toosh Bee Bahadoor. The Principal of the former College is the eminent Kazee Meer Aboo Saeed, who is also the Kazee of Sumurkund, a profoundly learned and accomplished man. His son, Abdool Hye, holds the office of Mohtusib or censor of morals, considered to be one of the highest posts attainable. The Sherenak College faces the west, and the Tillakaree, the south. Opposite to the former is the college of Mirza Oolough Beg, where the Persian poet Jamee occupied rooms. Dowlut Bee Khooshbegee is the present Ruler of Sumurkund. Previous to the reign of Shah Moorad Bee the city had fallen into such utter ruin and decay, that tigers and wolves had actually taken up their abode in the colleges above alluded to, and which are situated in the centre of the city. That Ruler by his exertions re-peopled the city, and it is now daily becoming more prosperous. Bazars are held twice weekly, on Sundays and Wednesdays: horses are procurable here at a cheaper rate than at Bokhara. The streets of Sumurkund are wide, and through many of them flow streams of water, rendering the air cool and pleasant. In the neighbourhood of the city are to be found several nomad tribes, one called the Khutayee and another the Kubchak: these two are often classed together under the name of the Khutayee Kubchak. A third tribe is the Kurakilpak. These were all probably distinct tribes in former times, but are now generally classed all together as Oozbuku.

The weights in use in Sumurkund are the following:—

5 Tilas	=	1 Miskal (Bazar).	2 Neemkhoozuds	=	1 Neemcharuk (half charuk.)
5 Bazar Miskals	=	1 Ghureebuk.	2 Neemcharuks	=	1 Charuk.
2 Ghureebuks	=	1 Yuseeruk.	4 Charuks	=	1 Seer.
2 Yuseeruks	=	1 Yuteemuk.	16 Seers	=	1 Mun.
2 Yuteemuks	=	1 Neemkhoozud.			

The standard weights were formerly twice greater than those in use at present, which were introduced two years ago.

## ROUTE FROM SUMURKUND TO BOKHARA.

**RIBAT-I CHURKHEE.** W. slightly S. 3 hours' journey.—Churkhee is the name of a village near the serai or 'ribat,' which latter was erected by Abdoollah Khan. Several villages are passed on the road.

**DUDOO.** W. slightly S. 2 hours' journey.—A village belonging to Sumurkund; below the village flows a stream.

**NUSSEERABAD.** W. slightly S. 1 hour's journey.—A village; water supply from a stream. Road over rather hilly country. Near this village is that of Kumurook.

**ASHUK AKA.** W. slightly S. 3 hours' journey. Here is the tomb of a Saint after whom the village is named. Stream flows below the village.

**KURASOO.** W. slightly S. 2 hours' journey.—A spring of water at this place, where is an encampment of Oozbuds stationed here by Ameer Hyder for the protection of travellers. There is here a mosque built of sun-dried bricks; road leads over level country.

**KUTUH KOORMAN.** W. slightly S. 6 hours' journey.—A village surrounded by mud-built defences. Bazars held on Saturdays. This place is supposed to be eight fursukhs (28 miles) from Sumurkund. Road leads across a vast plain.

**RIBAT-I-ABDOOLLAH KHAN.** W. slightly S. 8 hours' journey.—This serai is close to a village.

**KURMEENA.** W. slightly S. 7 hours' journey.—A large place in the centre of the Meeankal District, where weekly fairs are held every Monday. Many villages are passed on the road, to the south of which is a desert where no water is procurable.

**KHAM ROOBAT.** W. slightly S. 3 hours' journey.—A serai built by Abdoollah Khan. North of the road are numerous villages, but to the south is still a desert.

**AIRAP KHEE.** W. slightly S. 8 hours' journey.—A large village; north of the road villages, and desert to the south.

**MUZAR.** W. slightly S. 5 hours' journey.—The Muzar or tomb of Huzrut, Khajuh Baha-ood-deen Nukshbund, which consists simply

of a grave over which no building has been erected. Gardens and villages are passed on the road. On Wednesdays a large fair is held here, when horses, asses, and goods of all descriptions are exposed for sale; north-west of the tomb is an open mosque.

**BOKHARA.** W. 2 hours' journey.—The city is protected by defences built of sun-dried brick. Within the walls is the citadel, where the King resides. There are numerous market places and open squares in the city, and the environs are fertile and contain many gardens. In Bokhara are to be found Persians, Turks, inhabitants of Yughae, in Russia, of Cabul and Peshawur; under the mild rule of the King, Meer Hyder, his subjects are contented and prosperous. There are several colleges in the city supported by valuable endowments, and all are well attended: in addition to the endowment a grant is assigned by the King to each college from the Zukat, the entire amount of which is devoted to charitable purposes and is not allowed to accumulate in the Treasury. All State business is conducted by the King in person without the aid of a Minister: he has, however, great confidence in Hukeem Bee, to whom he entrusts the entire charge of his capital when absent. This officer is also charged with the collection of the Zukat.

Horse fairs are held four times weekly: on Mondays, Thursdays, and Saturdays within the walls at the "Registan" Gate near the citadel, and on Wednesdays outside the city, near the tomb of Khajuh Baha-ood-deen Nukshbund. Horses, of low price only, fetching from 10 to 15 tilas, are exposed for sale at the fairs: the more valuable animals are bought and sold through the agency of brokers. Mares are difficult to procure, and fetch as much as 20 tilas: they are generally kept by the wealthy for breeding purposes, but are occasionally sold when, owing to a scarcity of horses, the market value reaches a high figure. The price of large and strong asses varies from one to 20 tilas according to their paces: these asses are as large as ponies in India. Mules are never used. The best class of horses fetch 100 to 150 tilas, but few animals of this description are to be had, perhaps not more than 15 or 20 in the whole city. Horses ranging from 50 to 60 tilas could be procured in large numbers, if sufficient notice were given. Some 50 or 60 horses are exposed for sale on every fair day, and probably from five to ten of these are sold. Cossack horses, hardy and enduring animals, are brought for sale to Bokhara from Meeakal and Shuhur-i-Subz. Those of the Turkoman breed are handsome and active, but are said to have less endurance than the horses of Kura-bheer. They come from the neighbourhood of Murw and the country on both sides of the Jihoon, and are consequently rare in Bokhara.

Cossack horses are small and compact and their pace is an amble: they are not capable of enduring much heat, and though the climate of Bokhara is cool, they do not stand the hot weather well even there. In the neighbourhood of Yarkand and Kashghur, they are to be had in large numbers, but few are now brought to Bokhara. The principal cause of their absence from the Bokhara market is the scarcity that for the past few years has been prevalent in the Cossack country; large numbers of animals died from want of forage and from a disease that broke out among them, and many that escaped death in this form were slaughtered for food by their owners. The Cossack camel has two humps: being a hairy animal, it is not capable of enduring great heat, but is well adapted for mountainous or marshy country; it also carries less weight than the camel with one hump.

The tila of Bokhara is a gold coin, one miskal in weight and worth about 21 tunguhs. The tunguh is a silver coin, weighing one dirm, on one side of which is inscribed "Zurb-i-Bokhara-i-Shureef" and on the reverse "Ameer-ool-Momineen Meer Hyder." Rupees are not current in this city.

I arrived in Bokhara on the 20th day of Rubbee-oos-sanee 1228 A.H., corresponding to the 1st April 1813 A.D., and became the guest of Kurabash Bae, a merchant of Tashkend, the acquaintance of whose brother, Shah Mahomed Bae, I had made in Kashghur.

Once in each year a caravan starts from Bokhara to Russia, and once also a caravan arrives at Bokhara from that country; each caravan numbers some four or five thousand camels, and performs the journey in from two to three months. The principal trade of Bokhara is with Russia, from whence is imported iron, copper, seal-skins, copper, silver and gold wire, &c., &c. The exports consist of a flowered chintz called cheet-i-Lookh, spun yarn, skins of the black sheep, called here Kurakoolee, &c., &c.

From the Kazee of Sumurkund I heard an account of the war between the French and Russians. It appears that just before the winter of 1227 A.H., after a severe engagement, in which the Russians suffered heavy losses, the French besieged and took Moscow and set fire to the city; owing to a scarcity of provisions during the severe winter that ensued, they were compelled to evacuate the country, but intended to recommence hostilities during the present season. The war arose from the French attempting to cross Russian territory with the view of invading India from the Toorkistan side. It was said in Bokhara that Turkey had entered into an alliance



with the French, and after the conquest of Russia was to be given possession of all the Mahomedan countries belonging to that empire, while the French were to retain all purely Russian territory. The route taken by an army entering Toorkistan from Russia would be as follows :—First by water from Hujdur Khan (Astrakhan) to Ming Kishlak, a week's journey; thence by land to Urul in ten days, and from Urul to Oorgunge, another ten days, and then on to Bokhara, which by land is a ten days' journey, but can be reduced to five by performing part of the journey as far as Kurakool, on the Amoo river, by water, and thence in two days to Bokhara. The entire distance from Hujdur Khan to Bokhara would occupy over a month.

"Urul" in Turkish signifies a tract of land between two waters; here it is applied to the spot where the Jihoon flows into the Tingir or Black Sea, though some apply the name to the point of junction of the Jihoon and Sihoon rivers. From Hujdur Khan the countries of Persia, Daghestan, Astrabad, &c., are reached by crossing the Black Sea, which is an immense sheet of water, four hundred kroh in length and one hundred in breadth. Although this country possesses immense resources as regards population, and could possibly bring into the field some three or four hundred thousand horsemen, it would yet be unable to offer any effectual resistance in case of a French invasion from the fact of it not being under one Sovereign Ruler. The whole country is divided into a number of independent kingdoms and principalities at perpetual war with each other. Mawara-oon-nuhur (Transoxiana), by which name the country situated on the right bank of the Amoo is known, is divided among several Rulers, the most powerful of whom is Meer Hyder, the King of Bokhara. His army, including irregular mounted levies, numbers about 100,000 horsemen. Next in rank comes Oomar Khan, the Ameer of Furghanuh, who has already been mentioned in the account of Kookan. The third is Muhmood Khan, Wullee of Ooruh Tuppuh, also previously mentioned. After him comes Neeaz Ali, Bee of Shuhr-i-Subz, who, though nominally owing allegiance to Bokhara, does not allow the Khoothuh to be read or coins struck in the name of Meer Hyder. He assumes the title of Wulnee-oon-na'am (*lit.* lord of beneficence) in his own territory. The fifth in rank is Syud Bee, Governor of Hissar, and after him Moorad Ali Beg and Dost Mahomed Beg, Governors of Kubadeean; then Allah Yar Beg, the Chief of Koorghan Tuppuh. The nomad tribes, such as the Kuzak, Kurakilpak, or Kirghiz, &c., acknowledge no one Sovereign; the first, indeed, have a nominal head called the Tooruh, but he possesses no real power. Several Mahomedan cities, such as Yarkand, Aksoo, Toorfan, Khootun, and others are in the possession of the Chinese; that part of the country is

called Moghulistan. On the left bank of the Amoo is the territory of Kharuzm, of which Oorgunge is the principal town ; it is governed by Mahomed Ruheem Khan, who assumes all the insignia of independent sovereignty. Balkh belongs to Cabul, by which power an Afghan Governor, Nujeeb-ool-lah Khan, has been appointed: the real power, however, rests with Meer Kuleej Ali Khan Utaleek, by whom the entire administration of the territory is conducted. The Governor of Undkchooe is Yeldooz Khan, son of Ruhmut-ool-lah Khan Ufshar. Kundooz and Sheerghan are under separate Chiefs, as also is Toorkoman Maimunuh. Budukhshan, the capital of which is Faizabad, belongs to Meer Mahomed Shah, who claims descent from Alexander the Great. Sha'anah again, near Budukhshan, is under a separate Ruler. All these Rulers are at perpetual enmity and variance with each other.

Another cause of the inability of this country to oppose resistance to an invader is the fact that for a century the people have had no experience in real warfare, their operations having always been confined to plundering expeditions against those weaker than themselves. They are generally armed with lances, and what fire-arms they have are only matchlocks, in the use of which they are not practised. With artillery they are well provided, for in the fort of Bokhara alone there are numbers of guns lying about on the ground. They are, however, entirely unprovided with the equipment, cattle, and ammunition required to bring their artillery into the field.

Bokhara and its neighbourhood are rich in tombs of Saints and holy men, among them that of Syed Ameer Kulal and Khajuh Baha-ood-deen Nukshbund, the latter in the direction of the Muzar Gate between four and five miles from the city. The burial-place of Imam Ahmed Aboo Hufz-i-kubeer is situated in the plain outside the city near the Imam Gate, so called after the Saint. Within the city is the tomb of Imam Ahmed Ghuzalee, and that of the author of the *Shurh-i-Wukayuh* and of Huzrut Imlah, and near the Arsenal Gate that of Baba-i-Paradooz. Here also is the grave of Shah Moorad Bee, the dust of which, it is said, if applied to a wound causes an instantaneous cure. This grave is a plain slab over which no building has been erected. At the distance of one and a half days' journey from Bokhara is the tomb of Abdool Khalik Ghuzdowanee. Ghuzdowan is one of the seven toomans or districts into which the territory of Bokhara is divided, the remaining six being Wanazee, Khairkoosh, Wabkund, Rameetun, Zundunee, and Wurdanze.

The city of Bokhara has eleven gates, the names of which commencing from the eastern side are as follows :—

**MUZAR GATE.**—On the east. This gate leads to the tomb of Khajuh Baha-ood-deen Nukshbund.

**SUMURKUND GATE.**

**IMAM GATE.**—Facing the west. Just outside this is the tomb of Aboo Hufz-i-kubeer.

**OGHLAK GATE.**

**TALEEFACH GATE.**—More generally known as Tulpach.

**SEERKURAN GATE.**

**KURAKOOL GATE.**

**SHAIK JULAL GATE.**

**NUMAZGAH GATE.**

**SILLAH KHANUH (OR ARSENAL) GATE.**

**KUBULGHACH GATE.**

The ramparts surrounding the city are built of sun-dried brick, as also is the citadel itself, which occupies some rising ground within the city near the Imam Gate. In the *enciente* of the latter are several masonry buildings. In the citadel are some sixteen guns of sizes, and also five dismounted mortars. Just outside the citadel gate is a large and substantially built mosque, in which the King, as Pesh Imam, himself conducts the services every Friday and reads the Khootbuh or sermon. A bazar is held every forenoon in front of the mosque, and the place is known as the Bazar-i-Registan. Here is erected a “dar” or gallows, on which, by the King’s orders, are suspended the bodies of murderers, highway robbers, and thrice convicted thieves, who have been sentenced to death by the Kazee. Every morning a bazar, called the Bazar-i-Charsoo, is also held in the market-place (or Charsoo) in the centre of the city. This bazar is held in a large building surmounted by a dome, which has four doors, one of which is closed and the space near it occupied by booksellers. In the city are several bath-houses, or Hummams, which are much frequented by the inhabitants.

Two breeds of horses are used in Bokhara, the Kurabheer, otherwise known as the Oozbukee, and the Toorkoman. The former are of medium height and strongly built; they fetch from 7 to 20 and even 40 tilas. Large and handsome Toorkoman horses with good paces range from 20 to 100 tilas. Oozbukee horses are cheaper in Balkh and Khoolm than in Bokhara, whereas those of the Toorkoman breed are cheaper at Bokhara than in those places.

There are about eighty colleges in Bokhara, each containing from forty to two hundred or even three hundred rooms; the Kookul Tash College near the Muzar Gate contains the latter number. For each College there is one Principal appointed, and each room is occupied by two students. The Colleges are supported by endowments varying in value from Rupees 300 to Rupees 5,000 annually, the income being generally derived from land outside, or house property within, the city. In addition to this income, the King assigns to each college a grant from the Zukat, and also gives to certain of the more eminent Professors a monthly allowance of 5 to 15 tilas.

The river Kohuk, leaving the Sumurkund hills about 12 kroh to the north-east of Bokhara, flows past the city, thence taking a westerly direction, slightly north. From this river the villages and gardens in the neighbourhood of Bokhara are irrigated by means of canals. Once every fortnight all the cisterns and reservoirs of the city are filled from the river; there being no wells in or around the city, the inhabitants are dependent on the river for their water supply. During the rainy season, this water is a fruitful cause of guineaworm, which generally makes its appearance in the knees and calf of the leg of those attacked.

Little snow falls in Bokhara; the climate is dry and cold, and hot winds are prevalent. The winter lasts eight months, leaving only four for the spring and summer. Like the houses of Peshawur, those of Bokhara are for the most part built with sun-dried brick; many of them are two and even three-storied buildings. The walls are slight and often supported by wooden props driven into the ground. Most of the bazars are roofed. There are five or six substantially built serais for the accommodation of merchants, such as that of Alum Khan Kao, generally used by Hindoos and people of Shikarpoor. These pay one tila monthly for the use of the rooms, and a small additional sum to the King: their stock in trade is generally indigo. Another of these buildings is called the Tumbakoo (tobacco) Serai; a third is the Nughaee Serai, used by the Nughaees, who are inhabitants of Russian territory; some of these have become naturalized in Bokhara. There are in the city about fifty Uttars' (perfumers and drugsellers') shops, but no regular physicians. The medical practitioners are all perfectly ignorant of the healing art; most of them come from Peshawur and Cabul and elsewhere, and have managed to secure lucrative practices. Guineaworm is prevalent in Bokhara, few of the inhabitants being free from the disease; it is here very successfully cured by making cross incisions

in the skin at intervals, commencing near the head of the worm ; through these incisions the worm is gradually drawn out until the tail is reached. Other prevalent diseases are fever, leprosy, and bowel complaints. Physicians frequently cure a patient by contract. Should the patient die, his heirs are entitled to prefer a claim for blood-money against the doctor, and if, on enquiry by the King, a want of skill on the part of the latter is proved, he is compelled to pay the regulated amount of blood-money. Such cases are extremely difficult to prove, and hence claims are seldom preferred, and, when preferred, are rarely entertained. The profession of a physician is, therefore, extremely profitable.

There are some three hundred nobles about the person of the King of Bokhara, of whom Rujub Bee is the highest in rank. These nobles are divided into two classes, distinguished by the titles of Bee and Meer respectively, the former being the higher. The Prime Minister of the King, for instance, is named Hukeem Bee, and even the father of the present King used this title. It is said by those whose position about the Court entitles them to credit, that the standing army of the King numbers some 80,000 horsemen, though according to popular report it is over 100,000. God alone knows which is right. The troops are paid in specie. Sumurkund is garrisoned by about 10,000 men, as also is Murw-i-Shah Jehan ; the remainder of the army is stationed in Bokhara and other parts of the country. Descriptive rolls of every man and horse in the army are kept by the King, who himself checks the muster rolls.

The revenue of Bokhara is derived from three sources ; from land, from the Zukat collections, and from the Juzeeuh, or poll-tax on all non-Mahomedans. Land is assessed according to the settlement made by the great Timour or Tamerlane, and payments are made in kind. The proportion of produce taken from cultivators varies in different parts of the country from one-tenth as far as one-fourth. Of the whole revenue thus derived one tenth is devoted to charitable purposes, or for the encouragement of learning. The Zukat is a tax leviable under the Mahomedan law from all persons possessed of property, of the value of which they pay annually one-fortieth part ; merchants are only required to pay the proportion of the value of goods that are proved to have been in their possession for a whole year, and not of all goods that have passed through their hands during that period. The Juzeeuh is a poll-tax levied on all non-Mahomedans, each adult being called upon to pay monthly a sum varying from one to four tunguhs. Hindoos of Shikarpoor are to be found in considerable numbers in Bokhara ; they go there merely for purposes of trade, and remain a year or two, at the end of

which they return to their own country, never settling permanently in that city. More than 1,000 Jewish families have taken up their abode in a quarter near the Sillakhanuh Gate; they are principally silk-weavers, dyers, butchers, and petty traders. The whole of the Zukat collections and land revenue, except the one-tenth of the latter set apart for charitable purposes, is devoted to the expenses of the army and to the allowances paid to learned men: all the King's personal expenses are defrayed from the Juzeeuh tax.

Meer Hyder, the King, is about 35 years of age, tall and well made; naturally of a fair and ruddy complexion, his incessant labors in the administration of justice, his night vigils and frequent fastings have made him pale and wan. He is said to fast every alternate day throughout the year. His ordinary dress is a flowing robe confined at the waist with a sash in which a dagger is carried. Over the whole he wears an ash-colored upper garment, and on his head an Oozbukee cap, round which is wound a turban in Arab fashion; his feet are covered with fine socks of the kind called here Museehee. It is the King's custom to rise at midnight, and, after repeating the Tuhujood or night prayer, to employ himself in pious recitations till the morning. After the morning prayer he gives lessons in the books of the Tufseer and Hudees to a class of some 40 or 50 pupils, and then takes his seat in the hall of audience on the throne of green velvet. The courtiers and nobles of the Court are then permitted to present themselves, which they do one by one, saluting the King from a distance with the Mahomedan formula, Us-Salamu-Alek, and then take their respective places. Engaged as he is in judicial business, the King has no time to return the salutation of each noble, and this is done by an officer appointed for the purpose. To the right of the King sit the Syuds and learned men, the former nearest to his person; on the left are the nobles according to their rank. The Prime Minister, Hukeem Bee, does not take a seat in the presence, and all the officers in immediate attendance on the King remain in a standing posture. All belonging to the Court are dressed in a uniform manner, but persons presented to the King are required to wear the Oozbukee costume. Such persons are led by an Oodaichee or mace-bearer into the hall of audience and placed before the King, though at a considerable distance; from this spot the visitor addresses the salutation Us-Salamu-Alek. Two attendants then placing themselves on each side of the visitor lead him by the hand up to the King, whose hand he kisses; on a sign from the King he is conducted to a seat, and, after offering up a benedictory prayer, proceeds to state his business. Should the visitor come in the character of an envoy from any State, he receives a certain daily

allowance for his support until the completion of his mission and departure. To a Peerzadah or religious celebrity a sum of about 200 tunguhs is generally given. Any present offered to the King gives him great pleasure, especially if it be specie or any rare and useful article. After the entry of the courtiers the mace-bearers announce that petitioners are waiting to be introduced to the King; on a sign from him they are brought in and take their seats immediately in front of the throne. Each lays his case before the King, who gives his decisions according to the books of the law, some volumes of which are always at his side. About noon a few of the most learned Professors and Doctors are brought into the presence and commence discussions on various scientific subjects. To these the King is an attentive listener, often taking a part himself in the discussions. He then, as Imam, conducts the mid-day prayer, after which the courtiers and petitioners again present themselves, and business of the State and the administration of justice occupy his time until the afternoon prayer, in which he again leads the worship and remains absorbed in pious recitations until sunset. After breaking his fast the King engages in the sunset prayer and then partakes of a regular meal. An hour after dark he again performs his devotions, and subsequently spends some two hours of his time in the female apartments before retiring to rest. All cases preferred are generally decided by the King on the same day; any arrears are handed over for decision to the Kazee, who is deterred from pronouncing unjust judgments by a wholesome fear of the King's displeasure, and by the accurate knowledge of law possessed by the people. An appeal from the Kazee's decision lies to the King, who would punish with dismissal any proved injustice on his part.

Every Tuesday night the King spends in the house of his mother, and on the following morning proceeds on foot to the tomb of Khajuh Baha-ood-deen Nukshbund, where he offers up prayer, gives away a sum of money in charity, and then returns on horseback to Bokhara. It is the duty of a specially appointed officer to keep the King informed of any death occurring in the city, when His Majesty immediately proceeds to the spot and constituting himself the Imam or leader conducts the funeral prayers.

Besides concubines, the King has four lawful wives. His eldest son, who is 16 years of age, is named Tooruh Jan, Tooruh meaning Prince or King's son. The King has two brothers, one named Nasir-ood-deen Khan, whose mother was a Calmuck; he now resides at Meshed, and receives from the Governor of that town an allowance of 30 tomans, or Rupees 240 a month. The second brother, Mahomed Hoossain Khan, whose mother was of the family of

Khajuh Ahrar, lives at Shuhr-i-Subz with Neeaz Ali Bee, the Governor of that town, and receives from the King a certain fixed allowance.

In the year 1227 A.H., corresponding to 1812 A.D., two envoys from Hajee Feeroz-ood-deen, the Ruler of Herat, presented themselves at Bokhara, one of them a certain Moolla Abdool Huk, and the other a member of the Dooranee tribe. Having offered the King a present of 40 shawls they delivered a letter from their master, applying for armed assistance against the Persians. In November of the same year the King dismissed the envoys with a present of nine horses for Hajee Feeroz-ood-deen, and assured them that after completing some arrangements then being made with regard to improving the condition of the province of Murw, he would grant the required assistance.

Meer Hyder is by birth a Syud, and in his daily life a rigid and scrupulous Mahomedan. He is deeply versed in theology and law, and is moreover a Hafiz, or one who knows the whole of the Koran by heart. More deeply impressed with his religious advantages than those of his inherited position, he has caused the word King to be removed from the superscription on the coins of the realm, which now are simply inscribed on one side "Ameer-ool-Momineen Meer Hyder" and on the reverse "Zurb-i-Bokhara-i-Shureef."

On Fridays the King conducts the services in the great mosque of the city near the citadel, and also delivers the Khootbuh or sermon. On the conclusion of worship, the soldiers and attendants of the King, all fully armed, line both sides of the road from the mosque to the citadel. The King preceded by mace-bearers passes between the ranks to the citadel, and takes his place on the throne. The principal inhabitants of the city and surrounding districts are then introduced, and pass in order before the King, each making his obeisance as he arrives at the presence.

All classes in Toorkistan go about armed with a dagger in their waist, and some even carry two; they are also invariably provided with a flint and steel.

The military class wear clothes cut after the Yarkund fashion, generally of a dark material, and either of embroidered cloth or of the stuff called Oodroos, which is a mixture of cotton and silk woven in Bokhara. Round the waist a shawl is worn. Syuds and learned men wear ample and flowing robes generally of Nokra Koob, a striped silk and cotton material manufactured in Benares. The higher classes wear large turbans and shoes and stockings, the latter called Museehee. Shoes alone are worn by the common people. Women are dressed in an under-shirt, open from the neck downwards; this is braided round the edge with black, and over it is a



large garment called a 'furjee'; their feet are covered with stockings and boots, the latter either of cloth or leather, beautifully embroidered. The hair is worn in two plaits hanging down behind, and a silk handkerchief completes the head-dress. Covered with a large sheet to conceal the face they wander about the town at will either on foot or on horseback.

At night guards patrol each of the different quarters of the town, beating a drum when about to commence their rounds in order that people may be assured of the presence of their guardians. Should a patrol meet any person about the streets after this notice has been given, he is apprehended and kept in custody till the morning, when he is taken before the King. A thief, or suspected thief, is immediately punished.

In Bokhara, and indeed throughout the whole of Tooran, the morning meal of the people consists of bread soaked in an infusion of tea, to which milk and salt are added. For the evening meal they eat either a pillau or bread and broth, or a kind of gruel made with barley, pulse, rice, or other grain; at the conclusion of this repast they indulge in very strong tea. Most people buy their bread in the bazar, where it is always to be had in any quantity, and is celebrated for its excellence. Those who have ovens in their houses bake once a week or so; bread cooked on a griddle is here altogether unknown.

The khurboozuh or musk-melon is to be found in great perfection at Bokhara, frequently attaining a weight of twenty pounds. It is to be had for seven or eight months of the year, though after being kept for a long time, and especially in cold weather, it loses its flavor. Excellent grapes are also to be found, and the water-melons are of superior quality. Other fruits, such as the apple, pomegranate, pistachio, are plentiful.

Oozbukees from the outlying districts of Bokhara and the surrounding countries, and Nughaee merchants from Boolghar in Russian territory, now known as Kizan, arrive in the city of Bokhara with merchandize about the month of November of each year. The following are the principal articles imported from Russia, *viz.*, copper, brass, iron, steel, wire of sorts, quicksilver, coral, cochineal, loaf-sugar, white and blue paper, iron vessels used in expressing oil, and cloth of the kinds known as Oormuk and Filwil. From Bokhara the merchants carry back with them about the following January to Russia white cotton cloth, yarn, chintz, shawls, and black lamb-skins.

The territory of Russia is situated to the north-west of Bokhara at a distance of two months' journey. On the way thither a traveller

has to cross the River Seer or Sihoon, known also as the Khoojund River, which in the winter is completely frozen and passable without the aid of a boat. Near the source of this river, in Russian territory, is the country of the Kuzak tribes (Cossacks). This being but a sandy desert no crops can be grown there, and these people are, therefore, compelled to subsist entirely on animal food. They do not object to the flesh of animals that have died a natural death and enjoy equally that of sheep, goats, horses, or camels; the meat they fry with a little salt, and eat without any accompaniments. For the most part they are petty traders, and are also employed largely as carriers of merchandize. They dress entirely in fur garments, and wear on their heads a tall fur cap covered with cloth, generally red. Their Chiefs invariably present the King of Bokhara with a horse or camel when admitted to an interview.

The principal exports from Bokhara to Cabul are as follows:—Horses, especially of the Kijree breed, copper, robes of the materials known as 'oodroos,' 'ulaeetchuh' (muslin) and 'nokruh koob,' wire, turquoises, coral, silk, tea, China-ware, and silk handkerchiefs. Into Bokhara is imported from Peshawur, Cabul, and Shikarpoor woollen cloth, turbans, white cotton cloth, chintz, molasses, sugar, turmeric, pepper, and books of Mahomedan theology and law.

The Oozbuks and Tajeek traders carry from Bokhara to Yarkund coral, turquoises, black lamb-skins, and fox-skins. Turquoises are brought in the first instance from Budukhshan. From Herat and Meshed come the embroidered woollen sashes worn in Bokhara.

Bills of Exchange are not procurable except from the Hindoo merchants of Shikarpoor, who are occasionally induced to grant drafts on their firms or local agents; for this accommodation they often charge from 20 to 25 per cent. Rupees can only be passed at a heavy discount, and a traveller from India would lose less by taking with him gold tilas from Cabul. Gold and silver being cheap in Bokhara, the Hindoo merchants generally take back in specie a large proportion of the amount realized by the sale of their goods.

The following list shows the prices current in Bokhara:—

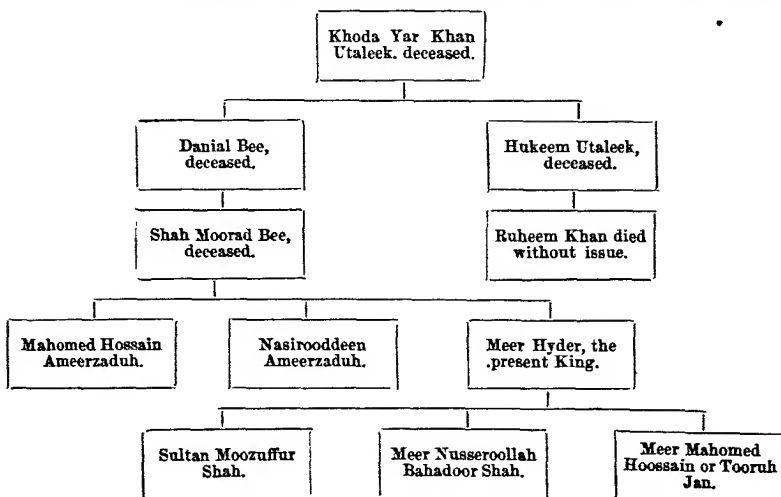
Wheat	...	...	...	...	per maund	15	tunguhs.
Flour	...	...	...	...	" "	18	"
Barley	...	...	...	...	" "	14	"
Jowaree	...	...	...	...	" "	12	"
Table Rice	...	...	...	...	" "	3	tillas & 14 tunguhs.
Meat	...	...	...	...	per charuk	1	tunguh.
Meat of the Dumbah or large-tailed sheep	...	...	...	...	" "	2	"
Ghee	...	...	...	...	" "	4	"
Wood	...	...	...	...	per khurwar	1	"
Grass	...	...	...	...	a day's supply	$\frac{1}{2}$	"

For copper and valuable articles the weights shown in the following Table are used :—

10 Miskals of stone or $53\frac{1}{2}$ gold miskals	= 1 Neem Neemchuh.
2 Neem Neemchuhs ... ..	= 1 Neemchuh.
4 Neemchuhs ... ..	= 1 Charuk.
2 Charuks ... ..	= 1 Neem Seer.
2 Neem Seers ... ..	= 1 Seer.
$16\frac{1}{2}$ Seers ... ..	= 1 Mun.

This mun, therefore, contains 27,392 gold miskals, equal in weight to Rupees 10,957 or three Shahjehanee maunds and 17 seers. Each Shahjehanee seer is equivalent in weight to 80 Delhi Rupees.

Meer Hyder, the King of Bokhara, who assumes the title of "Ameer-ool-Momineen," is a son of Shah Moorad Bee, Wullee Na'amee of the Moonkit section of the Oozbuk tribe. The present position attained by the ruling family dates from the time of the grandfather of the present King, Khoda Yar Khan, who obtained for himself the dignity of Utaleek, an office of high rank. The word Utaleek is compounded of two Turkish words, "Uta," signifying father, and "leek" being a termination expressing relationship or connexion. The designation of the office then may be taken to mean one who is in the relation of a parent to his subjects. In the table below is shown the descent of the present King from Khoda Yar Khan :—

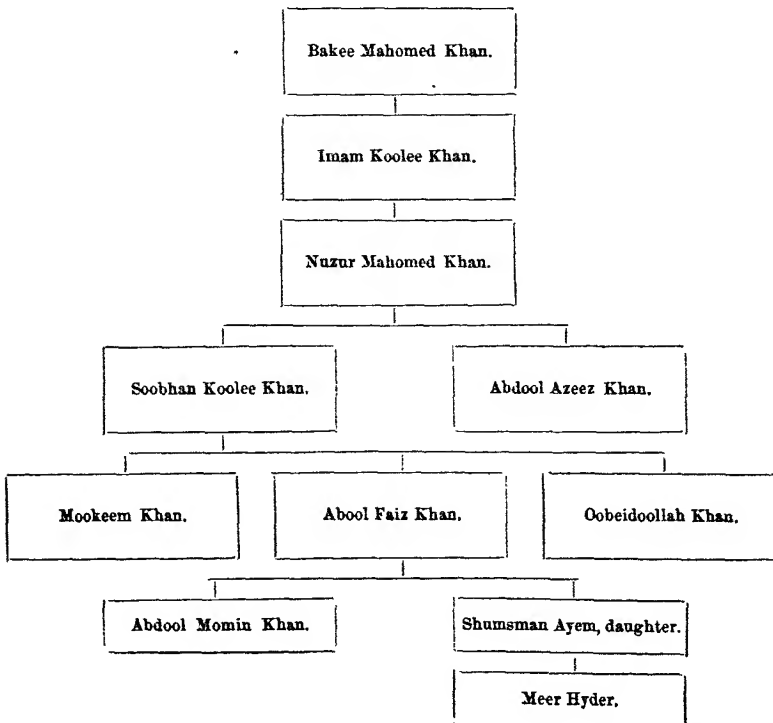


Ruheem Khan, who had left Bokhara with Nadir Shah, on the death of his patron, returned thither provided with a forged order, purporting to be from Nadir Shah, directing Aboul Faiz Khan to make over charge of the town and citadel to the bearer. Aboul Faiz Khan complied without hesitation and was immediately thrown into prison. His adherents, among whom was Mahomed Ameen Bee, now Ruler of Hissar, secretly formed a plan for

dispossessing Ruheem Khan, but the latter, having obtained an inkling of the scheme, put his rival to death, and by this step consolidated at once his power. In order, however, to give a color to his acts he raised Abdool Momin, son of Abool Faiz Khan, then a boy of seven years of age, to his father's dignity, and himself assumed the title of Utaleek, and married Shumsman Ayem, a daughter of Abool Faiz Khan. For more than six years he held the real sovereignty of the country unchallenged, till at length the adherents of the young King, gathering strength, formed a conspiracy against his life and an attempt was made to shoot him while at dinner. The ball, however, only struck his cap, and Ruheem Khan guessing at the perpetrators of the deed ordered all the friends of Abdool Momin Khan to be put to death. Six months after, he caused the young King himself to be thrown down a well, as if accidentally, by one of his attendants. There remaining then no male descendant of Abool Faiz Khan, Ruheem Khan, in virtue of his connexion by marriage with that Ruler, assumed the title of Khan, which he enjoyed only for about two years and a half. He died a natural death, leaving no issue. Dowlut Bee, a slave of Ruheem Khan, who had held the post of Prime Minister, finding it impossible to administer the country in his own name, sent for Danial Bee, uncle of Ruheem Khan, from Kurmeena, where the latter was then residing, and made over the country to him. Danial Bee, prevented by religious scruples from assuming the position of Khan, contented himself with the title of Utaleek, and placed on the throne Abool Ghazee Khan, father of Ibrahim Sultan, a Syud by birth, and a descendant of Chungeez (Jengis Khan). All business connected with the administration of the country was, however, carried on by himself. Danial Bee was succeeded by his son, Shah Moorad Bee, who for two years permitted Abool Ghazee Khan to retain the nominal sovereignty, but at length compelled him to abdicate, and procured for himself a firman from the Sultan of Turkey, in which he was formally recognized as Ameer of Bokhara. He then assumed the title of Wullee Na'amee, and spent the remainder of his life in attending to the interests of his country, whose affairs he conducted with wisdom and justice. On his death Meer Hyder ascended the throne, and caused coins to be struck with the inscription 'Syud Ameer Hyder Padshah-i-Ghazee.' He procured a confirmation of his titles from the Court of Turkey, and surrounded himself with all the outward pomp and circumstance of royalty. Two years after he renounced all these outward distinctions, and, in imitation of his father, observed the utmost simplicity in his person and surroundings. He at this time assumed the title of Ameer-ool-Momineen Meer Hyder, which, in place of the

former designation used by him, continues to be inscribed on all coins. He has now (1228 A.H.) reigned 18 years. His administration has been characterized by justice and prudence, and he has proved himself honorable and true in all his engagements. In lesser matters, however, he is fickle and changeable. His most trusted friends and counsellors may find themselves suddenly and on the merest suspicion degraded from their positions, and occasionally even put to death without any fault. Advice he accepts from no man.

The mother of Meer Hyder was the Shumsman Ayem, already mentioned, daughter of Abool Faiz Khan, and who after the death of Ruheem Khan was married to Shah Moorad Bee. The founder of the family of Abool Faiz Khan was Bakee Mahomed Khan, Hujdurkhanee of Afreen Kint, a village near Sumurkund, who is said to have been a descendant of the great Chungeez. On the extinction of the dynasty of Abdoollah Khan, the sovereignty was continued in the family of Wullee Mahomed Khan. This latter on suspicion of being a heretic was compelled to relinquish the throne, to which Bakee Mahomed Khan was then elected in his room, and his descendants till the time of Abool Faiz Khan were sovereigns of Bokhara. The descent of the present King from the founder of the family is shown in the table below :—



Imam Koolee Khan on his accession to the throne, after the death of his father, Bakee Mahomed Khan, besieged and took the town of Meshed. He obtained in marriage the daughter of the Mootuwullee of that place, who, being a Syud by birth, the descendant of Imam Koolee Khan by her, also assumed that honorable distinction. Nuzur Mahomed Khan, who succeeded his father after the latter's long reign of 40 years, was the eldest son by that marriage. He was succeeded in his turn by his son Abdool Azeez Khan, who, after reigning 16 years, abdicated in favour of his younger brother, Soobhan Koolee Khan, and proceeded on a pilgrimage to Mecca, where he died. Three sons were born to Soobhan Koolee Khan, the eldest of whom, named Oobeidoollah Khan, came to the throne on his father's death and reigned 14 years. He was an enterprising warrior, and continually engaged in operations against his neighbours. The Oozbuds, wearied of incessant fighting, at length killed him at the Eedgah of Bokhara. After his assassination Abdool Faiz Khan, of whom an account has already been given, ascended the throne. During the reign of Soobhan Koolee Khan the kingdom of Bulkh was ruled by Mookeem Khan. He was put to death by Mahmood, son of Nekmoorad, an Oozbud of Kutaghan, who assumed the title of Khan. The usurper was defeated in battle by Oobeidoollah Khan, who caused him to be executed.

#### A DESCRIPTION OF THE VARIOUS OFFICERS OF STATE IN BOKHARA.

THESE are divided into two classes, the Do'agooyan, and the Military. The former take their place on the right of the King, the Khajuh-i-Kulan being at their head: this office is always conferred on a Syud, and the incumbent is provided with a raised seat or musnud. Hidayet Ali Khan, father-in-law of the King, now holds the position. Next in order comes the Shaikh Ool Islam, who is always chosen for his learning: he is generally a Syud or one of the nobles. The Kazee-i-Kulan and the Kazee-i-Uskur follow in rank, and below them the Meer-i-Usud, which office is always conferred on some illiterate Syud. After these is the Mooftree, then the Raees, and then all the Professors of Colleges according to their rank. To the left of the King are all the higher Military officers, of whom there are three divisions, *viz.*, Syuds, Oozbuds, and Slaves. Of the first mentioned class the Nukeeb is the chief, and sits above all the rest with the exception of the Kart.

Mahomed Yoosoof Khajuh is the present Nukeeb, and it is his duty to inflict punishment on any Syud found guilty of a crime. Of the other offices held by Syuds, the Owraak comes next

and then the Sudur, Soodoor, and Owraq-i-Khoord. The highest rank held by the Oozbuks is that of the Kart, who sits above the Nukeeb, and whose office is held in respect even by the King. Next to the Kart is the Utaleek, which post is now filled by Syud Bee, Governor of Hissar, also a father-in-law of the King. It is not in the power of the King himself to deprive the Utaleek of his rank and dignities. The Koort follows next in order of precedence: this officer is empowered to conduct warlike expeditions without a previous reference to the King. After him comes the Deewan Begee, and then those holding the title of Meerza, which is given to the eldest sons of Oozbuks on the decease of their fathers. These are followed by the Meerza Purwanjee, who is the official empowered to issue passports. The Unaks or attendant courtiers rank next, and below them the Chamberlains, called Dadkhah, and officers with the title of Bee. All persons of inferior rank to that of Bee are not allowed seats, and on occasions of State even these are compelled to stand. Next in rank are the Aisheek Aghasee or door-keepers and the Chughtayee Begee. Then the Took Sabayee, a name derived from two Turkish words, "Took" meaning milk, and "Sabayee" the vessel in which Kimiz, a drink made of mare's milk, is kept. It was probably in ancient times the duty of these officers to serve the King with Kimiz, but their duties are now confined to taking charge of all presents offered to the Sovereign. After these are the Kura-wul Begee, who are all expert marksmen. Last of all come the Oodaichee or mace-bearers. One other office is that of the Shughawul, who is an officer appointed for the purpose of entertaining all envoys from foreign countries.

The following posts are held by slaves, *viz.*, that of the Koosh Begee or King's falconer; the Sookoorchee, whose duty it is to carry an umbrella over the King; and lastly, the Khuzanchee or Treasurer.

Hukeem Bee, by holding a title confined only to Oozbuks, is considered to be specially distinguished; though, without the name of Minister, he is such in reality and is so considered by the people.

#### BOUNDARIES OF BOKHARA TERRITORY.

*On the East.*—The city of Sumurkund, six stages from Bokhara, on the frontier of Shuhr-i-Subz. The Governor's name is Dowlut Bee Koosh Begee, one of the royal slaves.

*On the West.*—The town of Kurakool, two stages from Bokhara. North-west of this town is the Registan or desert. The Governor is Kabil Bee, brother of Hukeem Bee.

*On the South.*—The Jihoon River, four stages from Bokhara in the Toorkoman country. The Governor of this district is Neeaz Beg Abak, father of Saeed Beg, the King's Dusturkhanjee Bashee, or Head Steward.

*On the North.*—The town of Mohushneah, two stages from Bokhara, north-west of which is the desert. The Governor is Tooruh Khajuh, the King's nephew.

*On the South-east.*—The town of Kilif, eight stages from Bokhara, on the right bank of the Jihoon, situated on the frontier of Bulkh and Hissar. The Governor is Meer Ruheem Kool, cousin of the King, Meer Hyder.

*On the North-west.*—The towns of Khairabad and Rameetun, both one stage from Bokhara. North of these towns is the desert inhabited by the Kuzak tribes.

*On the South-west.*—The city of Murw-i-Shah Jehan, 11 stages from Bokhara, on the frontier of Meshed. Here is a garrison, the Commanding Officer of which is frequently changed.

*On the North-east.*—The town of Duzikh, nine stages from Bokhara, adjoining the territory of Oorah Tuppuh. The Governor is Abdool Russool Beg, brother of Hukeem Bee.

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## FROM BOKHARA TO KH00LM, ROUTE N0. 1.

**KOORUK.** E. slightly S. 4 Kroh or 2 hours' journey.—A fort near which flows a stream. The inhabited country ends here, and the desert commences; the whole road from Bokhara to this place leads through gardens and cultivation. It is usual for caravans to stop here. They are compelled to lay in a stock of forage and provisions sufficient to last as far as Kurshee, and water to last as far as Khajuh Moobaruk.

**RIBAT-I-JOOGHRATEE.** E. slightly S. 3 Kroh.—From the last stage for the distance of one kroh the road leads over level country; a stony ascent then commences, and continues as far as this serai, which is a brick-built enclosure on the highest point of the ascent.

**RIBAT.** E. slightly S. 10 Kroh.—A serai containing many rooms and capable of accommodating 100 horsemen. Forage and dried manure for firewood procurable. Outside the serai is a cistern of water and also a well containing brackish water. One serai is passed on the road.

**DO-SURDABUH.** E. slightly S. 2 Kroh.—So called from the two Surdabuh or covered cisterns found here. One of these, called the Surdabuh of Wullee Na'amee, is in good preservation. Here is a newly built serai.

**RIBAT-I-DO-SURDABUH.** E. slightly S. 3 Kroh.—A brick-built serai in slight disrepair.

**RIBAT-I-DUSTUR-KHANCHEE.** E. slightly S. 4 Kroh.—A solid built serai outside which is a covered cistern.

**HUFT RUNG.** E. slightly S. 3 Kroh.—So called from seven heaps of sand in the neighbourhood. The whole road to this stage lies through a sandy tract, 1 kroh in width.

**SURDABUH.** E. slightly S. 5 Kroh.—Road continues through sandy soil.

**KHAJUH MOOBARUK.** E. slightly S. 2 Kroh.—Formerly a populous place but now nearly deserted. It contains a mosque lately erected, where a fakeer has taken up his abode, and one well with good drinking water. Road over level country.

**KASAN.** E. slightly S. 16 Kroh.—A populous town. Numerous villages on this stage; most of them at some distance from the road, but two quite near. Many Oozbuk encampments are passed where there are wells. A species of thorny plant on which camels feed is found in abundance. The country is fertile, and wheat and barley are sown in the rains.

**KURSHEE.** E. slightly S. 10 Kroh.—A well-known town belonging to Bokhara. The fort is large and the town contains bazars and colleges. Bazars are held twice weekly, on Sundays and Wednesdays. Streams flow through the town. There are numerous gardens in the vicinity celebrated for the excellence of the mulberries and grapes grown in them. From the leaves of a species of thorny plant found in the surrounding plains Toorunjbeen, a kind of manna, is collected. The principal crops sown here are wheat and barley. The Kurshee River comes from the direction of Shuhr-i-Subz. Villages and hamlets without number are passed on the road to this place. Caravans make a stay of three or four days, and take with them a store of water, forage, barley, and provisions sufficient to last as far as Charbagh, one stage from Bulkh.

**KURA TUPPUH.** S. slightly E. 6 Kroh.—A village belonging to Kurshee. Gardens and cultivation on both sides of the road, also water in abundance. From here commences the desert.

**KOORKEENCHUK.** E. slightly S. 15 Kroh.—An Oozbuk encampment. Here are 29 wells of slightly brackish water. Road over a desert.

**KISKOODOOK.** E. slightly S. 12 Kroh.—One well of good and 20 of brackish water. Road through an undulating and sandy desert. Shrubs of Jowasa and Hoormool found in places. The name of this place is derived from two Turkish words, "Kiz" meaning a maiden, and "Koodook," a well, the well of sweet water having been excavated by a certain maiden. Most caravans halt here a short time to rest and refresh themselves. No forage procurable; shrubs and dried manure used as fuel.

**CHOOOLBOOR.** E. slightly S. 3 Kroh.—An encampment of 24 Oozbuk tents. Here are 15 wells of brackish water. The road still lies through a desert where only a few Jowasa shrubs are to be found.

**SHORE KOODOOK.** E. slightly S. 11 Kroh.—Twenty-four Oozbuk tents and 15 wells of brackish water. Here is a spring, the water of which is also brackish.

**SURDABUH.** E. slightly S.  $1\frac{1}{2}$  Kroh.—The cistern from which this place takes its name is now in ruins. Still sandy desert producing only a few Jowasa shrubs.

**TOORABKOOL.** E. slightly S.  $3\frac{1}{2}$  Kroh.—Three Oozbuk tents and two wells of brackish water here. Forage procurable in small quantities. Hills are visible to the north-east.

**KILIF.** S. E. 6 Kroh.—A village containing about 100 tiled and 40 thatch-roofed houses on the right bank of the Jihoon. Here is the ferry known by the name of the Kilif ferry. The Jihoon flows to the east slightly north. Flour procurable in small quantities, but not sufficient for a caravan to take in a stock of provisions. Caravans halt here a day or two. Opposite Kilif, on the left bank of the river, is a hill where are still to be seen the ruins of the fort built by Aurungzeeb Alumgeer, and below this again is a stone fort built by Shah Moorad Bee, who fell in battle when fighting against Timoor Shah, King of Cabul. Road over level country, not quite so sandy. Two Surdabuh or covered cisterns at a distance from each other of six kroh are passed on the road. Two kroh after the last of these the road leads through a forest of large trees which continues as far as Kilif. The boats plying on the river are constructed of wood from that forest; they are rudely built, and leak considerably. One of the boatmen is employed solely in closing up the leaks with rags, cotton, &c. Two of the crew bale the boat with a goat-skin vessel. For each horse taken into the boat two tunguhs are charged. On the left bank of the river wood and the thorny shrub used as food by camels is found in abundance.

**SURDABUH.** S. 12 Kroh.—A few ruined houses. Road through desert. Jowasa and dried manure procurable in small quantities.

**KHAN-I-NOWBUT.** S. 8 Kroh.—A deserted village; the ruins of a mud fortification, which formerly surrounded the village, is still traceable. Road through desert; no water.

**HYATAN.** S. 5 Kroh.—A village on elevated ground, surrounded by a mud wall, inhabited by Oozbuchs. A stream near the village flows in the direction of Charbagh.

**CHARBAGH.** S. 2 Kroh.—A large village in the district of Bulkh inhabited by Oozbuchs. A tributary of the Bulkh River flows near the village. Wheat, barley, rice, &c., as also melons of excellent quality, are grown here in large quantities. Road over level country; fields of melons on both sides.

**CHARBAGH-I-SEEDAN.** S. 2 Kroh.—A village of Bulkh situated about two gunshot to the east of the road. From the last stage to this place there are several villages east of the road, at intervals of about half a kroh; one of them is the fortified village of Pokhtan.

**PAEEMUST.** S. 3 Kroh.—A village with mud fort belonging to Bulkh situated east of the road. For about one kroh from the last stage numerous villages are to be seen east of the line of road.

**FORT OF SHUHAB.** S. 2 Kroh.—Situated about two gunshot west of the road. Inhabited by Tazeeks. Road through a plain.

**BULKH.** S. 5 Kroh.—A famous city, called the Oomm-ool-Booldan or "Mother of Cities." It covers a space about one kroh in diameter, but is now almost depopulated and contains only about 3,000 houses. It is inhabited by Oozbuds, Tajeeks, and the descendants of those Afghans who in former days emigrated from their own country. At one extremity of the city is a fort built of sun-dried bricks. The bazar is spacious, and there are still many tombs of celebrated men, two or three colleges, and a few baths in existence. The Governor appointed by Cabul is Nujeeb-ool-lah Khan, whose father was also the former Governor. Wheat sells here for two Shahjehanabad maunds per rupee. Oozbuk and Toorkoman horses are cheaper here than at Khoolm, and the same with fruit.

**TUKHTUH POOL.** E. 3 Kroh.—Inhabited by Oozbuds.

**FORT OF SHAHABAD.** E.  $\frac{1}{2}$  Kroh.—Situated a bowshot from, and south of the road. Inhabited by Oozbuds.

**MUZAR-I-SHAHMURDAN.** E. 2 Kroh.—Inhabited by Oozbuds and Tajeeks. A populous place where a weekly bazar is held every Tuesday. Fruit abundant. A stream in the neighbourhood.

**FORT OF KOOL MAHOMED.** E. 3 Kroh.—Inhabited by Oozbuds.

**KHOOSH RIBAT.** E. 12 Kroh.—Inhabited by Oozbuds. The whole road for this stage lies through a desert, where no water is procurable.

**OWL-I-YUTTOO.** S.E.  $1\frac{1}{2}$  Kroh.—An Oozbuk village.

**KHOOLM.** S.E. 3 Kroh.—The capital of Kuleej Ali Khan. The whole way from Balkh to this place mountains are visible south of the road. Khoolm is a populous and flourishing town. It is much frequented by the Hindoos of Shikarpoor, many of whom carry on business here, and make this an entrepôt for their merchandize between Cabul and Bokhara. The eastern boundary of Khoolm is two days' journey from the capital and marches with that of Koondooz. On the west, at the distance of four stages, are the villages of Suchayuruk. Its southernmost possession is the fort of Undoo near the Cabul frontier, six days' journey from the capital;

and on the north it is bounded by the Jihoon, which is two stages distant, the intervening space being a desert, where no water is to be found.

Meer Kuleej Ali Khan, the Ruler of Khoolm, is a fair and handsome man of some 60 years of age. His beard is slightly grey, eyes small, and forehead spacious. He dresses in Oozbuk costume and wears a turban wound round his Tartar cap. Every morning about 9 o'clock he appears in public, taking his seat not on a musnud, but on a carpet spread on the ground. Cases, where questions of Mahomedan law are not involved, are settled by himself, all others by the Kazeer. There is little ceremony at his Court: he is saluted with the usual formula in use among Mahomedans, and all persons are allowed to be seated in his presence. Thieves, except after several convictions, are not put to death, but are publicly pilloried in front of the people on the bazar days, which are twice weekly, on Mondays and Thursdays. Highwaymen and murderers are publicly executed on these days. Meer Kuleej Ali always visits the bazars in person and on foot. Having on several occasions found traders using short weight, he punished the offenders and appointed certain officers to weigh grain, and these receive a small remuneration from the grain-sellers for their trouble. The Meer is distinguished for his great piety and love of justice; he is always alive to the interests of his subjects and incessantly occupied in improving the administration of his dominions. In his stable are some rare and valuable Toorkoman and Kurabheer horses, and he is also the owner of large herds of camels and flocks of sheep which are distributed among his own villages. The Meer has four lawful wives; one lives in the north fort, which was built by his elder brother; with her he spends two days, and passes six with his other wives, whose residence is in the southern fort, one of his own construction. These two forts are built on elevated ground within the town about a gun-shot from each other, and between them is the quarter occupied by the Oozbuds. There are about 8,000 houses in the town, all built with sun-dried bricks. The roofs of the houses are shaped like a dome, and owing to the excellent quality of the clay from which the bricks are made, the houses last for three or four centuries. The city is situated in a valley, and is nearly surrounded by hills except on the north-west side.

About eight stages from Khoolm, on the mountains, is the village of Zungee, inhabited by Sheeahs of the Huzara tribe. In consequence of the frequent depredations committed by these people on the caravans passing between Khoolm and Cabul, Meer Kuleej Ali

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Khan, in the year 1812A.D., attacked the village with a force of 600 horsemen and captured 686 prisoners, male and female. Of the 127 prisoners who fell to his own share, he caused all, except the old and infirm, to be sold in the Khoolm bazar, where also the captives who fell to the share of his troops were sold. They were all purchased by the people of Bokhara, Oorgunge, Kookan, and the Oozbuds. Since that time the road has been perfectly safe for travellers.

Thirteen sons have been born to the Meer, the eldest of whom, Ahmud Beg, 20 years of age, was appointed by the King of Cabul as Governor of Aibuck with the title of Wullee of Bulk. A canal in Bulk, yielding an annual revenue of Rupees 7,000, was assigned to him for his maintenance. He died in the year 1812A.D. it was suspected from poison. The second son, Baba Beg, 16 years of age, is the Governor of Yunayee, Ureek, and next to him is Ali Murdan Beg, 14 years old, now Governor of Durrah-i-Yoosoof. The remaining sons are children, and besides them there are twelve daughters.

Under the King are 29 officers of the State, chief of whom is Kazee Uzeez Shah, a Tajee, who is the Meer's Deputy and conducts all correspondence. Next to him is Mahomed Beg Oozbuk, who is the Meer's counsellor in important matters. The third important officer is Khajuh Usmutoollah, who takes the chief military command in the absence of the Meer. Umanoollah Dewan Begee, a slave, has charge of the Meer's household. The remaining officers are styled Mingbashees, which means literally commanders of a thousand horsemen, half of whom are required to be armed with lances, and the remainder with matchlocks. They have not, however, their proper complement of men, and it is probable that the Meer's army does not number more than 12,000 men, though report says 20,000. Once a year the Meer musters his troops; he keeps himself the descriptive rolls of each man and horse in the force. The troops are not paid in specie, but are assigned certain lands in proportion to their rank; to each Mingbashee 20 ploughs of land, and to each of the 10 officers under him 10 ploughs. Every troop of 100 horsemen has four or five subordinate officers, to each of whom four ploughs of land are assigned, and to each private soldier two ploughs. A standing force of 2,000 horsemen is always kept embodied, the remainder being allowed to cultivate their lands. All these are required to report themselves immediately when their services are required for a campaign.

Nujeeboollah Khan, Afghan, is the Governor of Bulk, appointed by the King of Cabul, but the Meer of Khoolm is practically the Ruler of that province, as well as of his own territories. He

derives a revenue of Rupees 2,000 a year from one of the aqueducts, by means of which the waters of the river are distributed to the cultivation in the neighbourhood of Bulkh. Of these canals there are said to be 18, all leading from the village of Alibund in the hills two days' journey to the west of Boot Bameean. The revenues of these aqueducts are assigned to various persons. For instance, that of the aqueduct passing by the Muzar or tomb of Shah Murdan, is devoted to the use of the guardian of that tomb. One is assigned to the Governor of Bulkh and another formerly belonged to the Meer's eldest son.

Occasionally, Meer Kuleej Ali sends a present of Toorkoman horses to Futteh Khan, the Minister of the King of Cabul, between whom and the Meer's father existed a strong attachment and friendship. Two breeds of horses are found in Bulkh and Khoolm, one being the Karabheer or Oozbukee, which when bred in Bulkh are called Bulkhee. Horses bred in the country of Sukhayuruk are called Kubchakee, and those bred in Mouzah Khoorum, Khanuhzad. These three breeds are of medium size, large-boned and are hardy and useful animals. Their price varies from 50 to 200 Moradabad Rupees. Toorkoman horses are bred on both banks of the Jihoon, near the Khoolm frontier. The district where they are found is eight stages east of Bulkh, and some four or five stages from Bokhara. They are, as a rule, large and handsomer than those of the Oozbukee breed, and are hence prized by the great. They are not, however, so enduring.

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## FROM BOKHARA TO KH00LM, ROUTE NO. 2.

**KOORUK.** E. slightly S. 2 hours' journey.—Described in Route No. 1.

**RIBAT-I-JOOGHRATEE.** E. slightly S.—Described in Route No. 1.

**RIBAT.** E. slightly S.—A deserted place.

**RIBAT-I-KURAWUL.** E. slightly S.—Described in Route No. 1.

**SURDABUH-I-WULLEE NA'AMEE.** E. slightly S. 12 hours' journey (apparently from Kooruk.)—Described in Route No. 1.  
The road for the whole of this stage lies through a desert.

**KHAJUH MOOBARUK.**—Described in Route No. 1.

**SURDABUH-I-ASHUK.**—Water procurable here.

**KISHLAK.**—A place inhabited by Oozbuks.

**MAIMUNUH.** E. slightly S. 11 hours' journey (apparently from the Surdabuh-i-Wullee Na'amee).—A large village inhabited by Oozbuks. Caravans halt here; outside the village is a pond (or lake) surrounded by umbrageous trees. Baiduh and Rooshkuh\* procurable here, also bread and barley. Food for one horse costs about 4 tunguhs.

**KURSHEE.** E. slightly S.—Described in Route No. 1. For the first half of this stage the road lies through desert; some villages are passed in the latter half. About midway, at the distance of one fursukh ( $3\frac{1}{2}$  miles) from the road is the village of Kasan, mentioned in Route No. 1.

**FAIZABAD.** S. 2 hours' journey.—A large village, the last belonging to Kurshee. Road passes by numerous villages in close proximity. Caravans from Kurshee generally halt here as the desert hence commences. The well water found between Faizabad and the river being brackish, a supply of water is taken on from this place. Horses and camels drink the brackish water.

**SURDABUH.**—Contains no water.

**KOORKEENCHUK.** S. 10 hours' journey (probably from Faizabad).—Inhabited by the Azul section of the Oozbuks. Here are

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\* See page 28.



40 wells, which, however, all contain brackish water. No forage procurable for horses; some grazing for camels.

**KIZKODOOK.**—Described in Route No. 1.

**CHOOBBOOR.** S. 11 hours' journey.—Inhabited by the Koonghoorat section of the Oozbuds. No forage for horses. Described in Route No. 1.

**SHOREKODOOK.** S. 12 hours' journey.—See Route No. 1. Inhabited by the Koonghooorat division of the Oozbuds.

**RIBAT-I-ABDOOLLAH KHAN.**—Ruined serai: no water procurable.

**RIGHT BANK OF THE AMOO.** First half of the way to the S. and second half, E. 12 hours' journey.—Called the ferry of Khajuh Saleh. No houses here. The Kilif ferry is three fursukhs ( $10\frac{1}{2}$  miles) further up the river. The Amoo runs here in a westerly direction, slightly north. Road over a level desert.

**LEFT BANK OF THE AMOO.**—Width of river about two bowshot. There are here about 30 or 40 houses inhabited by boatmen, and a little cultivation in the neighbourhood. Two small and roughly constructed boats are kept here, each capable of carrying about 10 camels. The boatmen are unskilful, but as there is but little current in the river, the crossing is not attended with any difficulty. Horses are sometimes made to draw the boat across, in which case nothing is charged for them: when carried across in the boat one tunguh per horse is the charge. The Bokhara territory commences from this ferry.

**RIBAT.** E. 3 hours' journey.—A ruined serai. A Surdabuh or cistern here, but it contains no water. Road lies along the bank of the river, which is well wooded with large forest trees. Good water found about half a kroh from the Ribat. Travellers provide themselves with a supply to last as far as Maleeka.

**SURDABUH.** S.E. 15 hours' journey.—Water procurable. There was formerly a serai here, which is now in ruins. No forage or firewood. Dried manure is used for fuel in wet weather. This place is situated in the desert, and is the spot where the boundaries of Bokhara, Bulkh, Koondooz, and Undkhooee meet. The Toorkomans were in the habit formerly of plundering caravans in this neighbourhood, but the road is now safe, though still dangerous for solitary travellers. Road through desert.

**KURSHEEK TALEEKA.** S. 12 hours' journey.—Taleeka is a large village belonging to Bulkh. Water from a stream. The houses in the village are of mud and have vaulted roofs. Kursheek was the name of a large village near Taleeka, which is now entirely deserted and in ruins.

**BULKH.** E. slightly S. 8 hours' journey.—A celebrated city formerly densely populated, but now almost deserted. All the houses in the city have vaulted roofs. Bazars held every Tuesday and Saturday, where horses are also exposed for sale. Sirdar Nujeeboollah Khan, Dooranee, son of Hookoomut Khan, Surkanee, is the nominal Governor of Bulkh appointed by the King of Cabul. The real power is, however, in the hands of the Meer Kuleej Ali Khan, of Khoolm.

The water from the river is distributed by means of canals, of which there were formerly 18, but only 12 are now to be found. These are named the Nuhur-(canal)-i-Shahee, Nuhur-i-Seeah Jurduh, Nuhur-i-Mooshtak, Nuhur-i-Bulkh, Nuhur-i-Isfahan, Nuhur-i-Abdoollah Khan, Nuhur-i-Bagh-i-Shore, Nuhur-i-Oozab, Nuhur-i-Sheik Sharik, Nuhur-i-Char Duluk, Nuhur-i-Akchuh. The present revenue of Bulkh is Rupees 30,000, one-third of which is assigned by Meer Kuleej Ali Khan to the Cabul Governor, and the remainder divided equally between the Kohnuh Nowkur (old servants) and the Oozbuds in the neighbourhood. Both these classes have also certain assignments of land rent-free for their maintenance. The Kohnuh Nowkur are the remains of the original Afghan garrison of Bulkh in the time of Ahmed Shah, Dooranee. Their sole duty is the charge of the defences of Bulkh itself. In consideration of their small pay they are not employed on distant expeditions, which service falls to the lot of the Oozbuds. The climate of Bulkh is bad, especially in the hot season, when fever rages virulently.

**MUZAR.**—A much frequented shrine, said to be the tomb of Ali.\* A considerable population has been attracted to the neighbourhood. Water from a stream. Weekly bazars held on Tuesdays. It is said that prior to the rule of the Chungeez family, some traces existed here of the tomb of Ali, which were subsequently lost. The spot was, however, always considered sacred, but did not attain its present fame until the erection by Sultan Hoossein Mirza Bayukra of the tomb which still exists. He was led to construct the building from a vision which he saw. Numbers of persons afflicted with blindness and leprosy are said to be cured annually by virtue of their pilgrimage to this sacred place.

**FORT OF KOOL MAHOMED.**—Near the road to the right, a mud fort near which are some houses.

**KHOOSH RIBAT.** S.E.—Mentioned in Route No. 1.

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\* Son-in-law of the Prophet.

**YUTTOO.** S.E.—Mentioned in Route No. 1.

**KHOOLM.** E. 14 hours' journey.—See description in Route No. 1, also called Tashkoorghān, which is the ancient name of the town. The houses are built with sun-dried brick, the roofs being vaulted. Streams flow through most of the streets. Fruits of all kinds abundant; the melons especially are of excellent quality. Road for this stage leads over undulating country, and passes several villages.

Shuhr-i-Subz is 11 days' journey from Khoolm. The road thither lies through the district of Koobadeean on the right bank of the Amoo. This district is three days' journey north of Khoolm; the intermediate stages being Chutturabad and Iwachik, a ferry station on the left bank of the Amoo, where a small boat is kept. This ferry is higher up the river than that of Kilif. From Koobadeean Shuhr-i-Subz is eight stages, the names of which in their order from the former place are Keekee, Sherabad, Durbund, Chikchik, Boozghaluh, Khanuh, Jigdulee and Yekkabagh in the territory of Hissar, the ruler of which country is Syud Bee. Shuhr-i-Subz is independent of Bokhara and under the rule of Neeaz Ali Bee Utaleek. Oorgunge is 14 days' journey from Khoolm; the road for about three stages runs through Bokhara territory. Herat is 17 days' journey from Khoolm.

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## ROUTE FROM KHOOLM TO SURPOOL.

MUZAR-I-SHUREEF. W.

BOONAIKURA. S.—Belonging to Meer Kuleej Ali Khan.

LURUK. W.—Belonging to Meer Kuleej Ali Khan.

SURPOOL. W.—Contains about 3,000 houses inhabited by Tajeeks and Achumailees; the latter is a sub-tribe of the Oozbuku.

## ROUTE FROM KHOOLM TO SHERGHAN.

MUZAR. W.—Described above.

YUNGHEE KILA'A. W.—Belonging to Meer Kuleej Ali Khan (of Khoolm.)

KHAJUH KURAEETEE. W.—Belonging to Meer Kuleej Ali Khan (of Khoolm.)

SHERGHAN. W.

## ROUTE FROM KHOOLM TO SUNCHAYURUK.

MUZAR. W.—Described above.

BOONAIKURA.—Described above.

SUNCHAYURUK. S.W.—A town inhabited by Kubchaks. It is governed by two brothers, Muksood Beg and Rizwankool Beg, the latter being the elder. The Joeebaree division of the Kubchaks are under the elder and the Gosefundee Kubchaks under the younger brother; Rizwan Kool Beg resides in the fort of Soozmuh, and Muksood Beg in Sunchayuruk.

## ROUTE FROM KHOOLM TO DURRUH-I-YOOSOOF.

**MUNG KILA'A.** S.W.—Said to be the burial-place of Bayezeed Boostanee. Moolla Toorab is the Governor of this place under Meer Kuleej Ali Khan of Khoolm.

**CHASHMUH-I-CHOOBUN.** S.W.—Inhabited by the Eelat nomad tribe of Motuh.

**DURRAH-I-YOOSOOF.** S.W.—Inhabited by the Maloos Ooroogh, or clan, of the Oozbuds, and also by people of Huzaruh, both Soonnees and Sheeahs. The Governor is Ali Murdan Beg, son of Meer Kuleej Ali Khan.

## ROUTE FROM DURRUH-I-YOOSOOF TO YEKKA OOLANG.

**GOOMAB.** S.—A village near which there is a little cultivation. The road from Durrah-i-Yoosoof leads through a valley.

**WULEESHAN.** S.—Inhabited by Daimeerdad Huzaruhs of the Sheeah sect, the chief of whom is named Mahommed Khan.

**DUSHT-I-TOOPUH.** S.—No houses here. Road through the mountains and crosses half way the Dundan Shikun Pass.

**YEKKA OOLANG.** S.—Here are sixteen forts, the Governor is Meer Hoossain Beg, a Sheeah of the Tukanuh branch of the Huzaruhs. This place is inhabited by Huzaruhs, and is under the rule of Meer Kuleej Ali Khan. The Bulk river flows past this, taking a westerly direction. A day's journey down the river is a place called Bulkhab-i-Bala, inhabited by Huzaruhs, independent of Meer Kuleej Ali Khan; the Chief of these is Lokman Khan. One stage further down the river is Bulkhab-i-Paen, inhabited by Huzaruhs and Tajeeks. The name of their Chief is Khan Khajuh a Soonnee. At this place the river changes its course to the north reaching the boundaries of Murdoomzaree and Murdoom Umrukh, places inhabited by Huzaruhs and Kuchaks, subject to Meer Kuleej Ali Khan. Thence the river flows past Boonai Kura to Bulk, where it is distributed by means of the 18 canals above described. The place where this division of the stream into 18 channels takes place is called Sur Punjab or Abadee Nowaluh.

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## ROUTE FROM KH00LM TO FAIZABAD, IN BUDUKHSHAN.

**YUNGHEE UREEK.**—Described above.

**OORTUH HOODAN.**

**AK SERAI.**

**KOONDOOZ.**—A well-known town. The present Governor is Moorad Beg, nephew of Meer Kuleej Ali Khan. Koondooz is situated between the Akserai and Bunkee rivers, from both of which the water is conducted by numerous canals to the town and its environs.

**KHANUH ABAD.**—Belonging to Koondooz.

**KHAJUH CHUNKAL.**—Belonging to Koondooz, inhabited by the Meenas division of the Beeshmeean Kuttaghans. About 200 houses.

**TALKAN.**—About 300 houses of the Sarughbash sub-tribe of the Meenass. The Governor of Talkan is Durab Beg, Keesmoor.

**MUSHUD.**—Belonging to Faizabad of Budukhshan. The burial-place of a Saint.

**KISHM.**—Belonging to Faizabad.

**FAIZABAD.**—Capital of the Meers of Budukhshan. The present Meer is Mahomed Shah, son of that Sultan Shah who murdered the Yarkund refugee, Khajuh Mukhdoon Azumee, and sent his head to the Emperor of China. In the country of Budukhshan are several ruby mines, which are not now worked. Adjacent to this territory is the country of Sha'anan, situated in the mountains, inhabited by Sheeahs. When a subject of Sha'anan is unable to pay his rent, the Rulers of that country seize his wife and children, and sell them in Tooran. The females of that place are celebrated for their beauty.

## ROUTE FROM KOONDOOZ TO NAREEN.

**CHUSHMUH.**

**ISHKUMISH.**—Containing about 1,000 houses, inhabited by the Meenas clan of Oozbuks. Ruhmut Beg is the Governor appointed by Koondooz.

**NAREEN.**—Belongs to Koondooz and contains about 1,000 houses. Inhabitants Chughtaees of Maiduh Koormuh. One day's journey south-west of Nareen is the town of Undurab, inhabited by Tajeeks. That town is two days' journey south of Talkan.

## ROUTE FROM KOOND00Z TO GHOREE.

**ALI ABAD.**—Belonging to Koondooz.

**BUGHLAN.**—Belongs to Koondooz. It is situated south of Ali Abad, south-west of Ishkumish, and west slightly north of Nareen at the distance of one day's journey from each of these three places.

**TASHKOORGHAN.**—A different place from that of the same name near Khoolm. Belongs to Koondooz.

**GHOREE.**—A well-known place belonging to Koondooz.

## ROUTE FROM KH00LM TO OORGUNGE.

The distance is about 12 or 13 days' journey. The following are the names of the stages:—

**MUZAR.**—Above described.

**AKCHUH.**

**JURRUH.**

**KURKEE.**

**KH00LUJ.**

**PULWURD.**

**KOOTNAM.**

**CHARJOEEE.**

The remainder of the road lies through the desert along the bank of the Amoo river.

**OORGUNGE.**—Formerly belonged to the territory of Kharuzm. In the country of Oorgunge are five fortified towns, one, the capital itself, and the others Kheewuk, Khankah, Huzarus, Pitung. All these are a day's journey or less from each other, and are all on the left bank of the Amoo. Caravans from Russia come to Oorgunge Hujdur Khan (Astrakan), being at the distance of about one month's journey. Turkish is the language of Oorgunge. The present Ruler is Mahomed Ruheem Khan, who resides in Kheewuk, commonly called Kheewuh (Khiva.) He is an independent Prince who strikes coins and has the Khootbuh read in his own name. These coins I have myself seen; on one side is inscribed "Abool Ghazee Mahomed Ruheem Khan," and on the reverse simply "Kheewuk."

Only a few years ago Eel Toozur Khan, brother of the present Ruler, incurred the resentment of the King of Bokhara in consequence of his frequent predatory excursions undertaken against Bokhara territory. That monarch at length despatched a force against him, and in the engagement which ensued Eel Toozur Khan was defeated and met his death while crossing a river in retreat. For some time after this Mahomed Ruheem Khan professed allegiance to Bokhara, but has now again shaken off the yoke.

## LIST OF STAGES FROM KHOOLM TO HERAT.

MUZAR.

YUNGHEE KILA'A.

KHAJUH KURAEETEE.

SHUBURGHAN.

KHAJUH DOOKOOH.

UNDKHOO.

KHAIRABAD.

MAIMUNAH.

ULMAR.

CHAISHUKTOO.

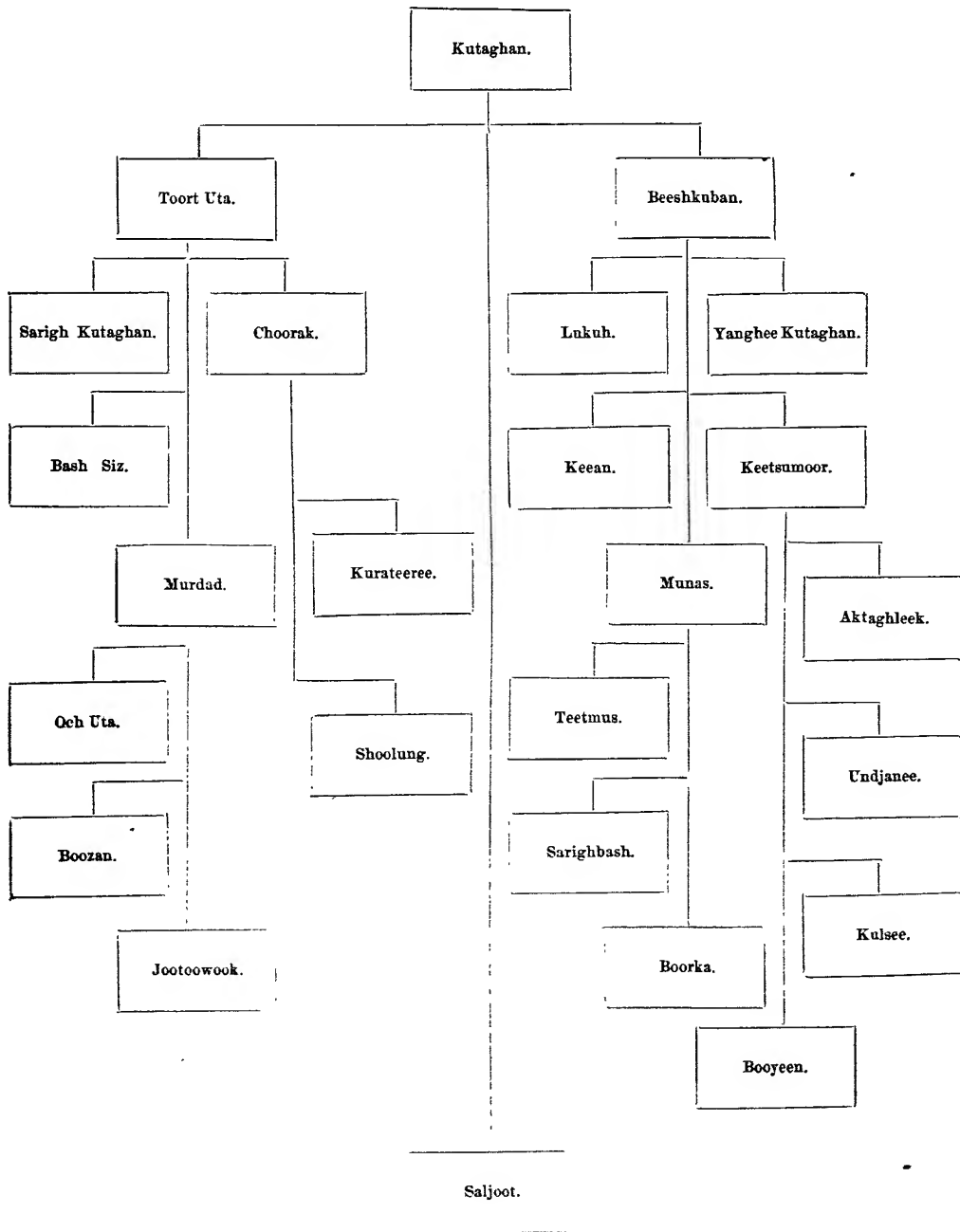
MARGHOOCHAK.

For the remaining three or four stages the road lies through a tract inhabited only by nomad tribes. No towns or villages. Murw is four days' journey from Marghoochak.

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DIAGRAM SHOWING THE VARIOUS DIVISIONS OF THE KUTAGHAN  
TRIBE IN THE NEIGHBOURHOOD OF KOONDOOZ.



## FROM KHOOLM TO CABUL, ROUTE NO. 1.

**KHOOLM.**—We arrived at Khoolm on the 11th day of Jumadee-oos-Sanee 1228 A.H., corresponding to the 15th of June 1813, and started thence for Cabul on the 21st of July. Meer Kuleej Ali Khan had shown us every kindness and attention during our stay, and sent me a parting present when we left his capital. In several interviews that I had with him, after hearing my accounts of the beneficent rule of the English in India, he frequently expressed a wish to enter into friendly relations with the English Government.

**TUPEENKEE.** S. slightly E.—A village.

**SAIAD.** S. slightly E.—A village.

**GHUZNEEYUK.** S.—A village with mud fort, outside which is an Oozbuk encampment. Grain and forage procurable.

**ASEEA-I-BAD.** (literally wind-mill) S. 2 Kroh.—A deserted village on an eminence near the road; the name is derived from a wind-mill that formerly stood here. Water from a stream which flows towards Khoolm. North-east of this place, at the distance of one-fourth of a kroh, is the village of Bayezeed, inhabited by Tajeeks and Uralush Oozbuku. Outside the village is an encampment of Oozbuku. Gardens surround the village.

**BARAZUCHUH.**—1 Kroh.—A village inhabited by Tajeeks.

**DULKHUKKE.**—1 Kroh. A flourishing village inhabited by Tajeeks. Barley, hay, and baiduh procurable; the whole road for this stage lies through gardens.

**AIBUK.** S.W. 6 Kroh.—A well-known place. Numerous streams in the neighbourhood. Here is a fort placed on an eminence. Excluding those in the fort there are about 2,000 houses. Inhabitants Tajeeks, Oozbuku, and other tribes. Gardens on both sides of the road for the whole of this stage: many villages are passed, all belonging to Aibuk.

**SURBAGH.** S. 15 Kroh.—A verdant and fertile spot watered by numerous streams. The road passes for a great part of this stage through gardens filled with fruit trees of every description; melons excellent. Bread, barley, forage, and firewood procurable. Four kroh from Aibuk is the village of Zindan, as far as which place the road leads through a valley called the Durrah-i-Zindan, where

excellent fruits are grown. Two kroh and a half further on is Shikargah, where there is a fort: outside the village are gardens and orchards. Beyond Shikargah, at the distance of one and a half kroh, is Surkunduh, a populous place consisting of several villages in close proximity. Surbagh is 7 kroh from this last place. Road generally south, slightly east.

**MOWZUH-I-LUNGUR.** 1 Kroh.—Road for its entire length leads past gardens.

**GHAREE** 2 Kroh.—A village. First half of the road through gardens, remainder over a plain.

**KHOORUM DURRUH.** 5 Kroh.—A fertile and verdant valley, containing many villages inhabited by Tajeeks and Arabs. Fruit of all kinds grows in this valley, such as grapes, apples, apricots, walnuts, almonds, and melons; extensive fields of wheat and barley. The road for this stage passes through gardens and near numerous villages.

**ROOEE.** 8 Kroh.—A village on the plains surrounded by hills. For a kroh and a half after leaving Khoorum the road lies through a treeless valley. Thence a traveller has the choice of two roads, one to the west along a valley, and the second over the mountains to the south; through the valley runs a stream flowing to Khoorum, which is called the “Huftad wu do Ab” or eighty-two rivers, from the fact of its being necessary to cross it so frequently on the road. The mountain road leads for about a kroh and a half through the same valley and then turns off over the mountains, which are crossed in about four hours; this road is about five kroh in length. Both roads meet at the base of the mountains.

**ZURDKHOWAL.** 6 Kroh.—At the foot of a mountain. Here are few houses inhabited by Huzaruhs. There are also here some of the ‘Sumooch,’ a name given to excavations made in the mountain sides. One kroh from Rooee, two roads branch off to this place, one through the Durruh-i-Tungee, a valley extending from north to south, about 3 kroh in length, so narrow that two horsemen abreast cannot pass through it, and it is even impassable for a laden horse. The second road is over a mountain, the ascent of which commences one kroh from Rooee. The whole distance by this road is only 3 kroh.

**DOAB.** 3 Kroh.—A village with mud fort at the junction of two streams. Inhabited by Tajeeks and Huzaruhs. Road lies through valleys; one hill is crossed.

**DAMUN-I-KURAKOOTUL.** 2 kroh.—Half a kroh from the last stage the road leads over a pass of no great height.

**MUDUR.** 7 Kroh.—A village on the southern base of the Kurakootul. Inhabitants Tajeeks and Huzaruhs. For this stage the road crosses the Kurakootul Pass, the descent of which on the Mudur side is extremely abrupt.

**BAJGAH.** E. slightly S.  $3\frac{1}{2}$  Kroh.—A village on the left bank of the Undub river. Grain and forage procurable.

**UNDUB.**  $2\frac{1}{2}$  Kroh.—A village inhabited by Tajeeks.

**FOOT OF THE YUGHLEE PUJ PASS.** 2 Kroh.—Road all ascents and descents.

**KILA'A-I-KHAJUH.** S. 8 Kroh.—A village at the southern base of the Yughlee Puj Pass, which is crossed in this stage. Inhabitants Kooresh-i-Sideekee, and a few families of Huzaruhs. In the fort is well water for drinking. For irrigation, water is brought from Seekan. Below the fort is a stream of brackish water, which flows to the south.

**SEKAN.** 2 Kroh.—A fort inhabited by Tajeeks.

**KILA'A MINGBEGEE.** 5 Kroh.—A fort near the mountains.

**AK RIBAT.** 6 Kroh.—A small village with a mud fort, inhabited by Huzaruhs, the chief of whom is Ghureeb Beg. The inhabitants of this place used formerly to exact a payment from caravans under the pretext of protecting them from the attacks of the people of Zungee, who were in the habit of plundering caravans. Meer Kuleej Ali Khan, of Khoolm, sent an expedition against the latter village in the year 1812, since which time the road has been perfectly safe. After leaving Mingbegee the road for four kroh leads through a valley, and then across a pass called the Kootul-i-Ak Ribat, the whole length of which is 2 kroh.

**BOOT-I-BAMEEAN.** E. 9 Kroh.—A celebrated spot. For the first 4 kroh of this stage the road leads over mountains: thence for 3 kroh over less mountainous country, and the remaining distance to Boot-i-Bameean is over level country. Boot-i-Bameean is situated in a valley,  $1\frac{1}{2}$  kroh in breadth and 4 or 5 in length. In the valley are 15 fortified villages situated within a range of a kroh and a half, inhabited by Huzaruhs and Tajeeks: the Governor resides in one of them. The present Governor is Kazim Khan, appointed by Cabul. On each horse belonging to a caravan from Toorkistan to Cabul Rupees 2 are levied: every laden horse pays Rupees 4, and if the goods be valuable a still higher duty is charged. Caravans proceeding from Cabul to Toorkistan pay duty on goods only at the above rate, and are not compelled to pay the Rupees 2 per horse.

North of the village of Boot-i-Bameean the mountains rise abruptly like a wall for the distance of about 1 kroh in length. In the face of the mountain are more than a thousand Sumooch or excavations. Two gigantic figures are here carved out of the solid rock; one, the figure of a female known by the name of Shumamuh, 30 or 40 yards in height and 12 yards in breadth. Under its feet and armpits large cells have been excavated, and from the former the top of the figure is reached by a staircase. The second figure represents a male, and is called Sursal, son of Dal: it is said to be even larger than the female figure. At the foot and sides of this also cells have been excavated, each capable of accommodating five or six horses and 10 or 12 men. During the cold weather the caravans put up in these excavations. These figures are worshipped by the Hindoos. One leg and the chin of the male image are broken off, it is said by cannon-shot fired by the order of some King in former times. It is probable that the derivation of the name Bameean is from the word 'Bamee,' which, in the language of the Hindoos, means the hole of a snake; the 'Sumooch' at a distance are not unlike snake-holes. The ancient kingdom of the Hindoos extended as far north as this place. On some high ground south of Bameean ruins are still visible in two places.

**KILA'A-I-TOOPCHEE.** S. 5 Kroh.—At the northern extremity of the Kootul-i-Kaloo. Inhabitants Huzaruhs. Road along the bank of a stream. Provisions, forage, and barley procurable.

**KALOO.** S. 8 Kroh.—A village comprising two portions called respectively Kaloo-i-Bala (Upper Kaloo) and Kaloo-i-Paen (Lower Kaloo.) A stream near the village. The road lies over the Kootul-i-Kaloo, which is crossed in about six hours. At the northern extremity of the pass stands a thorny bush, from the branches of which hang innumerable rags: this is a spot visited by pilgrims on account of its supposed connection with Ali, son-in-law of the prophet.

**KILA'A-I-SAIFOOLLAH WUKEEL.** 3 Kroh.—At the southern base of the Kootul-i-Hajee Guk. Saifoollah is the name of a Chief of the Huzaruhs. The pass is about two kroh in length; it is often closed by snow in the winter.

**KILA'A-I-MAHOMMED SHAH.** 2½ Kroh.—Mahommed Shah is a Chief of the Huzaruh tribe.

**GURDUN DEEWAR.** S. 6 Kroh.—A village inhabited by Huzaruh Soonnees; on the road are five or six forts belonging to the Huzaruhs. Road lies through a valley. Near the village is a stream bearing the name of Almun, which, near Candahar, is known as the Heelmund; its course is from east to west.

**SUR CHUSHMUH.** E. 12 Kroh.—Here are a few forts belonging to Cabul, inhabited by Huzaruhs and Tajeeks. Numerous streams in the neighbourhood. Caravans from Cabul to Toorkistan pay here Rupees 2 per load which clears them as far as Boot-i-Bameean. Those coming from Toorkistan are met by the Customs officers of Cabul, who search and take a list of the merchandize, the duty being realized in Cabul at the rate of Rupees 4 per load. The road for this stage leads along the bank of the Almun for about one kroh, then across the Kootul-i-Oonee, which is a succession of seven small passes, the total length being about four kroh. Road good. Where the Cabul road leaves the Almun, a road branches off to the west towards Huzaruh and Bhussood.

**JULDREZ.** E. 4 Kroh.—A village of Cabul inhabited by Tajeeks and Huzaruhs.

**CABUL.** 6 Kroh.—One kroh from Juldrez the open country called the maidan is reached; this is a tract some four kroh in breadth, which extends as far as Urghundee, a village at the foot of the Kootul-i-Tukht. This pass is some two kroh in length, and in it are some villages inhabited by Ghuljuhs. Near Urghundee is a Customs post; the Candahar road branches off from that village towards the south-west. Three kroh from Urghundee is Kila'a-i-Kazee, between which and Cabul the country is plain. Many forts inhabited by Tajeeks are passed on this stage: the road passes along gardens filled with fruit trees.

In the centre of the city of Cabul is a building known by the name of the Char Chuttuh, erected by Ali Murdan Khan. South of the city is a hill, which was fortified in the time of Ahmed Shah Dooranee. To the west, on a hill, there is a Hindoo shrine called the Asamai; on the face of the southern hill is the tomb of Khajuh Rooshyae, in a beautiful spot shaded by large trees. Higher up again is a place known as the Khajuh Sufa; here also are shady trees, and near it flows a small stream. A river crossed by a brick-built bridge runs through the city, and from it water is distributed to the various quarters of the city by means of channels. North of Cabul are the extensive gardens of Timoor Shah and Zuman Shah; these are surrounded by walls and watered by canals led from the river. On this side of the city is the tomb of Syud Mehdee. Cabul has two Bala Hissars or citadels; the upper citadel was formerly the prison in which the members of the Royal family were confined, but as Shah Mahmood has set his brothers at liberty, it is not now used. In the lower Bala Hissar is the residence of the King. We arrived at Cabul on the 17th day of the month Shaaban 1228 A.H.

## FROM KHOO LM TO CABUL, ROUTE NO. 2.

- SAIAD. S.E. 5 hours' journey.—A village near which is a stream which flows towards Khoolm. One fursukh after leaving Khoolm the road enters the Bunkee valley, which is one fursukh in length.
- GHUZNEEK. E. 4 hours' journey.—Described in Route No. 1.
- ASEEA-I-BAD. S.E. 2 hours' journey.—Described in Route No. 1.
- DULKHUKKEE. S.E. 2 hours' journey.—Described in Route No. 1.
- AIBUK. S.W. 6 hours' journey.—Described in Route No. 1. A road leads from here to Cabul *viâ* Ghoree.
- DURRUH-I-ZINDAN. S. 2 hours' journey.—A valley in which are many villages inhabited by a tribe who speak Arabic.
- SURKOONDUH. S. 1 hour's journey.—A village in a valley inhabited by Oozbuds and Arabs. Gardens and orchards near the village. Road through a valley.
- SURBAGH. S.W. 6 hours' journey.—Described in Route No. 1.
- DURRAH-I-KHOORUM. S.W. 6 hours' journey.—Described in Route No. 1.
- ROOEE. S.W. 7 hours' journey.—Described in Route No. 1.
- DOAB. S.W. 5 hours' journey.
- END OF THE KURAKOOTUL. W.  $10\frac{1}{2}$  hours' journey.—The Kurakootul is a lofty pass which is crossed in six hours. The remainder of the road is level.
- BAJGAH. E. slightly S. 4 hours' journey.—Described in Route No. 1.
- UNDAB. E. 2 hours' journey.—A village on the bank of the river which comes from Bund Burbar, and, passing Ghoree, eventually, reaches Koondooz. Road level and along the bank of the river, through a valley. Gardens with fruit trees near the village.
- KOOTUL-I-YUGHLEE PUJ. S. 8 hours' journey.—This pass commences one kroh from Undab, and is crossed in about eight hours. Road generally wide, but narrow in parts. Sulphur mines in these mountains.
- KILA'A-I-KHAJUH. S.  $\frac{1}{2}$  hour's journey.—Described in Route No. 1.

**SEEKAN.** S. 1 hour's journey.—In a valley through which a stream flows. Inhabitants Tajeeks and a few Huzaruhs. Near the village is a small fort. Road passes by fields of wheat and barley. The mountains here are covered with Ungoozuh (assafœtida) trees, from which the drug is manufactured in the village. The best assafœtida is sold at a rupee for  $2\frac{1}{2}$  charuks equal to  $2\frac{3}{4}$  Delhi seers.

**SOKHTUH CHIMAR.** S.  $1\frac{1}{2}$  hours' journey.—A fort, about 3 kroh from Seekan. Here is a tomb visited by pilgrims. Near the village are excavations in the mountains. Wheat and barley cultivation. Inhabitants Huzaruhs. Most of the road lies through a valley.

**KOOTUL-I-AK RIBAT.** S. 1 hour's journey.—This pass, which is some two kroh in length, commences about two kroh from the last stage. Road wide. From the foot of the pass a road leads to the village of Zungee, which is two or three fursukhs distant, a mountain pass intervening.

**AK RIBAT.** S.E. 2 hours' journey.—Described in Route No. 1. The cold here was intense; even in the month of Surtan (July) it was impossible to do without fires and fur clothing. All the streams were frozen. It is said that in some seasons the winter sets in before the crops have had time to ripen. The country between Bajgah and this place is under the Governor of Boot-i-Bameean, but in consequence of his inability to keep the Huzaruhs in subjection, Meer Kuleej Ali Khan, of Khoolm, has taken a lease of the whole country for the purpose of ensuring the safety of the road.

**BOOT-I-BAMEEAN.** E. 4 hours' journey.—Described in Route No. 1.

**KILA'A-I-TOOPCHEE.** S. 2 hours' journey.—A mud fort belonging to Bameean on the level country at the foot of the Kaloo Pass. Road over level country. A stream, which is always fordable, is crossed once.

**KOOTUL-I-KALOO.** E.—Described in Route No. 1. Road wide, and not rocky.

**KALOO.** E. 6 hours' journey.—A village on the left bank of a considerable stream flowing from south to north. *Vide* Route No. 1.

**KOOTUL-I-HAJEE GUK.** S. 2 hours' journey.—A pass of no great height. It is often closed in winter by snow, being the only pass on the road between Khoolm and Cabul thus liable to be closed. At the foot of the pass is a small fort garrisoned by Huzaruhs. The pass is about half a kroh in length. *Vide* Route No. 1.



**KILA'A SAIFOOLLAH WUKEEL.** S.  $\frac{1}{2}$  an hour's journey.—At the foot of the Hajee Guk Pass, on the border of Baméean territory. The fort belongs to Saifoollah, a Huzaruh Chief, who makes caravans pay 100 deenars per horse for admission through the pass.

**GURAN DEEWAR.** S. 4 hours' journey.—Described in Route No. 1; one fursukh and a half from the last stage a spring issues from the ground, the water of which is astringent and has a taste of sulphur.

**KOOTUL-I-OONEE.** E.  $\frac{1}{2}$  an hour's journey.—This pass commences one kroh from the last stage. The descent is very abrupt.

**SEEAH SUNG.** E.  $\frac{1}{2}$  an hour's journey.—At the foot of the Oonee Pass. Hence commences a valley where black stones abound.

**SUR CHUSHMUH.** E. 3 hours' journey.—A large village. The Cabul river takes its rise here. *Vide* Route No. 1.

**TUKAN-I-BALA.** E. 1 Kroh.—A small village inhabited by Suliman Kheyl Ghuljaees.

**TUKAN-I-PAEEN.** E.—A small village near the last mentioned. Both belong to Cabul.

**JULREZ.** E. 3 Kroh.—*Vide* Route No. 1.

**ROOSTUM KHEYL.** E. 3 Kroh.—A village inhabited by Roostum Kheyl Ghuljaees.

**KOOTUL-I-TUKHT.** E. 1 Kroh.—*Vide* under Julrez in Route No. 1.

**URGHUNDEE.** E. 4 Kroh.—A village supplied with water from a canal. Inhabitants Tajeeks, situated three miles from the foot of the pass.

**KILA'A-I-KAZEE.** E. 3 Kroh.—A village and fort; water supply from a canal. Inhabitants Tajeeks.

**KILA'A-I-TOOPCHEE BASHEE.** E. 2 Kroh.—A village and fort belonging to Cabul, situated in the Pumghan Tuppah or District.

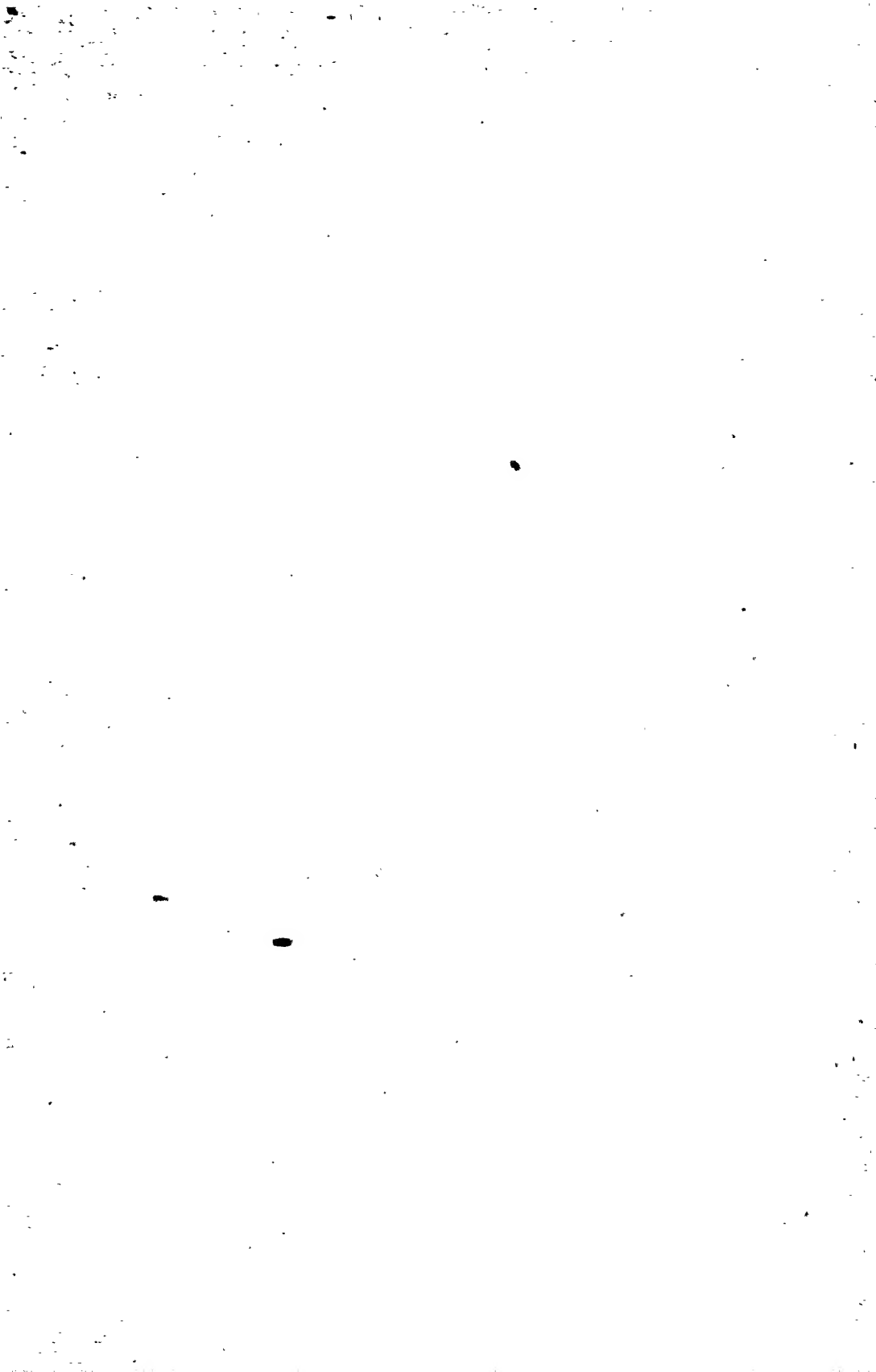
**MURUNG.** E. 2 Kroh.—A village in the above district. Inhabitants Tajeeks.

**LOORY.** E.  $\frac{1}{2}$  Kroh.—A village in the above district. Inhabitants Tajeeks.

**DURWAZUH-I-GOORUHKAR.**—The gate of the fort built by Ahmed Shah Dooranee, by which the city of Cabul is entered from the Toorkistan side. At this gate three Cabul pice are taken from each traveller.

**CABUL.**—Described in Route No. 1.

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